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PHILIP
DUM VIVIMUS VIVAMUS
DODDRIDGE DD.
T. Chambars Sculp.

MEMOIRS

OF THE

Life, Character and Writings

Of the late Reverend

PHILIP DODDRIDGE, D.D.

OF

NORTHAMPTON.

——— Had he dropt
That Eagle-Genius! O had he let fall
One Feather as he flew; I, then, had wrote
What Friends might flatter, prudent Foes forbear.
Yet what I can I muſt; it were profane
To quench a Glory lighted at the Skies,
And caſt in Shadows his illuſtrious Cloſe!

Night-Thoughts, No. 2.

THE SECOND EDITION.

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MDCCLXVI.

THE PREFACE.

THE Lives of worthy and pious Men are generally reckoned ſome of the moſt uſeful Books which have been publiſhed. But there ſeems a peculiar Propriety in laying before the World what can be known of the Piety, Benevolence and Zeal of thoſe, who have filled more eminent Stations in it; and diſtinguiſhed themſelves by their Writings in the Service of Religion. There is a natural Curioſity in Mankind to know ſome particulars of the Lives of thoſe, whoſe Works they have read with Pleaſure and Advantage. Even minute Circumſtances, which to others may appear unworthy of public Notice, are to them intereſting Events. Nor is this Kind of Hiſtory merely calculated to entertain and amuſe, but is evidently capable of anſwering much more valuable Ends. When there appears an exact Correſpondence between a Man's Writings and Temper; between the Duties he recommended to others and his own Practice, his Works are read with greater Attention, and are more likely, thro' a divine Bleſſing, to produce the deſired Effect.—— The Lives of holy, zealous Miniſters are particular-

ly uſeful; as in them may be ſeen a Pattern of a chriſtian Converſation for all, and of miniſterial Faithfulneſs and Activity for their Brethren; and thus the good Influence of ſuch Examples may be widely diffuſed: And when a Perſon of ſolid Worth, Learning and Piety has been employed in training up young Men for Uſefulneſs, eſpecially in the Miniſtry, his Character muſt be allowed to demand a particular Attention and may be peculiarly beneficial to the World. It may excite thoſe who have been under his Care, to recollect his Inſtructions and Example, and their conſequent Obligations. His Conduct in that important Office may ſerve, in ſome Degree, for a Model to other Tutors; and, if he hath appeared among *Proteſtant-diſſenters*, may tend to remove ſome Prejudices, if ſuch remain, againſt their Seminaries, as if they were Nurſeries of Schiſm, Enthuſiaſm and Faction. That theſe ſeveral valuable Ends may be anſwered, is the Deſign of this Work and the earneſt Wiſh of its Author. He is ſenſible that he wants ſome Qualifications for executing it in ſuch a Manner, as to do Juſtice to the Character and Worth of Dr. *Doddridge* and preſent it in a proper Form to the Public. He has laboured, but in vain, to engage ſome better Hand to undertake it; and hath at length, with Reluctance, ſubmitted to the Reaſons urged by the *Doctor*'s Friends and the Admirers of his Writings; among which the principal was, their Apprehenſion of its Uſefulneſs to the World. Upon the whole, he thought

thought it better to expoſe himſelf to Cenſure for attempting it without due Qualifications, than to with-hold an excellent Pattern from Mankind, when the Influence of every good Example is ſo needful for their Reformation and Happineſs.

My Purpoſe is to lay before the World, in the following Sheets, what appears to me moſt inſtructive in his Life and Character, according to the beſt Judgment I could form from a long and intimate Acquaintance, and the beſt Information I could procure. A ſtriking Likeneſs of a Perſon may be drawn by a Hand not ſkilful in Colouring; and unable to give the Picture that Grace, which would render it more generally admired, eſpecially by the beſt Judges. I ſhall dwell chiefly on thoſe exemplary Effects, which the ſincere and lively Piety of the *Doctor*'s Heart produced, in a beautiful Correſpondence to thoſe Circumſtances in Life in which he was placed. Herein perhaps modern Writers of Lives have been defective; either from a miſtaken Apprehenſion, that it was of little Moment, or, as I would rather hope, thro' Want of Materials. Had I ſatisfied myſelf with giving an Account of his public and literary Character, eſpecially if I could have embelliſhed it with the Beauties of Deſcription and Language, it might have been more agreeable to the modern Taſte, and the politer Part of my Readers. But I am fully convinced, it is the more private Part of a Man's Character, from which we may expect the greateſt Benefit. What is it to me, that an-

other had a bright Genius, was learned, elegant and polite? But to ſee a Diſplay of his Piety, Humility, Zeal, Benevolence, and the Principles by which they were ſupported, this, if it be not my own Fault, may be very beneficial to me. I thought I ſhould do the moſt real Service to the World by bringing to light thoſe Graces of the Chriſtian, which, tho' they do not make the moſt ſhining Part of a Character in the Eyes of Men, are his faireſt Ornaments in the Sight of GOD, and the ſureſt Proofs of the Sincerity of his outward Profeſſion. In Order to execute this Deſign, I have made ſuch Extracts from his *Diary* and other Papers, written ſolely for his own Uſe, and his Letters to his intimate Friends in which he laid open his whole Heart, as I judged moſt proper to give my Readers a juſt Idea of his inward Sentiments, and the grand Motives, on which he acted thro' Life. And if theſe appear to be, in every Reſpect, agreeable to his Profeſſion and public Character, I think it muſt be acknowledged the ſtrongeſt Proof that can be given of his Integrity, and conſequently greatly tend to heighten our Idea and excite our Imitation of him.

I am ſenſible, it hath been objected, that 'what 'was principally written for a Perſon's own Uſe, 'ought not to be made public.' And no doubt a prudent Caution ſhould be uſed in making Extracts from ſuch Papers. But (as Mr. *Howe* hath obſerved on a like Occaſion) what are many of the Pſalms of *David*, and other holy Men; what the Meditations

tions of that renowned Philoſopher and Emperor *Marcus Antoninus*, but Records of the moſt ſecret Diſpoſitions and Motions of the hidden Man of the Heart, made public for the Inſtruction of their own and ſucceeding Ages? As there is ſo much Reſemblance in the Frame of our Minds, nothing certainly can be of more Advantage, than to ſee the ſecret Workings of the Hearts of great and good Men upon different Occaſions; and eſpecially to be informed, what Methods they took to conquer their particular Temptations, to improve their religious Character and to keep alive that ſacred Ardour of Love and Zeal, which carried them thro' ſo many Labours and Difficulties. The great Advantage, which many humble Chriſtians have received from ſuch Extracts in other Lives, is I think a ſufficient Vindication of the Uſe here made of them. The Acceptance and Uſefulneſs of Mr. *P. Henry*'s Life in particular, encouraged me to purſue this Method. Some few of theſe Extracts may not be thought neceſſary to illuſtrate Dr. *Doddridge*'s Character; but as they appeared likely to impreſs the *Reader*'s Heart with pious Sentiments, and ſo ſubſerve my leading Deſign, I was not willing to ſuppreſs them. Some Quotations from his Writings are intended to ſhew the Conſiſtency between the Rules he gave to others and his own Conduct; and they may lead ſome to read his Works, who might before know nothing or little of them. Accuracy of Style is not to be expected in what a Perſon

writes merely for his own Uſe, or to his intimate Friends; yet it may be as ſerviceable to others, as any of his Publications. I am ſenſible theſe Extracts and Quotations ſpoil the Uniformity of this Work and make ſome Sentences appear abrupt and imperfect; yet, as they are, in my Judgment, the beſt Part of it, I could not ſatisfy myſelf to omit them, merely upon thoſe Accounts.

When I inform my Readers, what were his Sentiments upon particular Subjects and Occaſions, where it is not ſupported by his Writings and Papers, I can with great Truth aſſure them, that my Repreſentation is juſt, from the Opportunities I had of learning them from his Lectures, Converſation or Correſpondence; and I am perſuaded, that they, who were intimately acquainted with him, will acknowledge the ſame.

It may be thought an Objection to ſome Part of this Work, 'that the Model here propoſed, eſpecially of devotional Exerciſes, is too high for the Generality of Mankind, amidſt the neceſſary Cares of their reſpective Families and Stations.' And it muſt be acknowledged, that it is no Man's Duty to be in his Cloſet, when his Buſineſs in his Shop, Fields or Family demands his Attention: Nor would I bind it upon any one's Conſcience to follow the particular Method here deſcribed too ſtrictly. No one's Practice can ſerve as a Model for every one. That may be a very good Rule for one, which is not ſo for another: And therefore every one muſt

uſe

uſe his own Diſcretion in copying after the Examples ſet before him. He muſt conſider his Abilities of Body and Mind, his Circumſtances and Connections in Life, that every Part of Duty may have proper Time allotted to it according to its Importance. Nevertheleſs, there are few Perſons but might employ more Time than they do, in cultivating their Underſtandings and improving their Graces, by Reading, Meditation and Devotion, without breaking-in upon any of the neceſſary Duties of Life, if their Hearts were in theſe Exerciſes, and they were more careful to redeem their Time, from unneceſſary Sleep, Viſits and Recreations *. Dr. *Doddridge*'s extraordinary Diligence in the Services of his Station, and that conſtant Attention which he paid to relative Duties, plainly prove, that his devotional Exerciſes had a good Effect upon him. He found (as Dr. *Boerhaave* acknowledged he found) 'that an Hour ſpent every Morning in 'private Prayer and Meditation gave him Spirit 'and Vigour for the Buſineſs of the Day, and kept 'his Temper active, patient and calm.'——Yet I muſt, on the other Hand, caution Perſons of a ſerious Spirit, eſpecially thoſe of a cool Temper and a ſickly Frame, that they be not uneaſy, if they find themſelves ſurpaſſed by him in the Fervour of Devotion. Allowance muſt be made for the great Difference of natural Tempers; and Perſons muſt carefully diſtinguiſh between that Ardour of pious Af-

* See Riſe and Progreſs, &c, Ch. xx, § 1.

Affection, which is indeed desirable, and that Sincerity of Heart, which is essential to true and acceptable Devotion. His Temper was remarkably affectionate and impressible; and therefore I give this Caution for the sake of young and less experienced Christians, who make a Conscience of secret Duty; and I should be sorry if any real Christians should suspect their Integrity, because they do not experience an equal Warmth of holy Affections. Nevertheless, let them press on after more lively and animated Devotion, as it will afford them the sublimest Pleasure.

Some, when they have gone thro' this Life, or perhaps only dipped into it, may pronounce, or think, the *Doctor* an Enthusiast, because there was so much of a devotional Spirit in him, and he lays some Stress on his particular Feelings and Impressions. This is the Random-charge of the Day; and brought by some, against every Affection of the Mind, which hath GOD for its Object, and against every Person who hath more Piety and Zeal than the Generality. But here also, Allowance must be made for different Tempers. His whole Conduct was steady and uniform, and formed upon those Principles, which in private he endeavoured to cultivate. His Piety was not a warm Sally of Passion, nor the Effect of a heated Imagination, leading him to do Things, not warranted by the Dictates of sound Sense and the Word of GOD; but a strong, active Principle, influencing his whole Life, and lead-

leading him to ſuch vigorous Efforts for the Good of Mankind. 'If there be, ſaith the judicious Dr. 'Duchal, what we may call Raptures in the Love 'of GOD, they do not deſtroy nor interrupt the 'Serenity of the Soul; but eſtabliſh it rather, and 'raiſe it into a Temper, which the moſt cool re-'flecting Thoughts approve, and which yieldeth a 'pure and ſolid Delight *.'

Some of his Friends may think me too particular in the Vindication of his Character from ſome Aſperſions, which were thrown upon it. But as I know that Prejudices againſt it are ſtill propagated, to the Hindrance of the Credit and Uſefulneſs of his Writings, I thought it an Act of Juſtice to plead his Cauſe and the Cauſe of Moderation and Charity at the ſame Time. If any come to their firſt Knowledge of the Cenſures caſt upon him, from this Account, they muſt be unacquainted with Scripture or human Nature, if they are ſurpriſed, that he met with them.

The Form of this Work may perhaps be objected to, and particularly throwing the ſeveral Parts of his private Character into diſtinct Sections. It may appear like a deſigned Panegyrick, and many Things may be thought to have been inſerted under each Head, to make the Article and Character as complete as poſſible. Yet I hope Perſons of Candour will find little Reaſon for this Reflection; becauſe what

* *Duchal*'s Sermons, Vol. i. p. 246, and Col. *Gardiner*'s Life, 8*vo*. p. 78—82.

what is ſaid upon the ſeveral Parts of his Character, is ſupported either by Facts or Extracts from his own Papers, which are, I think, in many Inſtances, equivalent to Facts. A general Harangue would, in my Opinion, have appeared more like a Panegyrick. My Deſign was not to exhibit a fine Character, but to ſhew my Readers that Dr. *Doddridge*'s was ſuch; and by what Method that Character was formed and his excellent Spirit maintained. The Diviſions may be more ſerviceable in this View, than if the whole had been thrown under one general Head. It would probably be a vain Attempt in any one, I am ſure it would be ſo in me, to unite the ſeveral Advantages, attending the different Ways in which a Life may be drawn up. A Writer muſt fix, not ſo much on that Method, which may be beſt in itſelf, as that which is moſt ſuited to his own Temper, Abilities and Manner of Writing; and this the candid Reader will ſuppoſe I have done.

I am apprehenſive many Particulars in the Narrative, will appear, to ſome Readers, minute, trifling and not worthy a Place in it. Others, I know, will be of a different Judgment. My own is, that by theſe a Man's Character and Views may be beſt known; and that they contribute to render the Narrative more extenſively uſeful, than if the Author had reſted in Generals. The good Effects which I have ſeen, heard of, and, I bleſs GOD, experienced, from ſuch Particulars in the Lives of other good Men, eſpecially Mr. *P. Henry*, have led me to

to mention them here. I have inſerted nothing, but what I thought was, by itſelf or its Connection, adapted to anſwer ſome important End. It is in theſe little Inſtances, that religious Men frequently fail, and need the Caution both of Precept and Example. It is not to be expected, that any Work, eſpecially one of this Kind, which is well known to have its peculiar Difficulties, can be equally adapted to Perſons of different Taſtes and Views. My principal Intention was to conſult the Advantage of *young Miniſters and Students in Divinity*, who may be directed and animated by ſo fair a Model, in which the Scholar and chriſtian Miniſter are ſo happily united: And this View of the Work will ſhew the Reaſon, why I have ſometimes entered into a more particular Detail, than might otherwiſe have been needful. But I hope that others too, whatever their Station and Profeſſion may be, will receive Improvement from an attentive Peruſal of this Life. They will here find an Example, in many Reſpects worthy of their Imitation; and will ſee what Care, Self-denial and Reſolution are neceſſary to form the chriſtian Character.

So many Years have elapſed ſince Dr. *Doddridge* died, and ſince I gave the World, in my Funeral-ſermon for him, ſome Reaſon to expect a larger Account of him, than is contained there, that it may be expected I ſhould give the Reaſons of its Delay. A deep Conviction of my own Incapacity for executing it in the moſt deſirable Manner, kept

me

me long from the Attempt. After I had entered upon it, it was interrupted for Months and Years by my ill State of Health and the neceſſary Duties of my Station, which took up all the Time I could devote to Study. It hath been often quite laid aſide, without Hope of purſuing it; and, thro' repeated Solicitations from ſome Perſons of Eminence abroad, who knew the *Doctor* only by his Writings, hath, at ſome lucid Intervals, been reſumed. As it hath been executed with great Care and Honeſty, and thoſe of my Brethren, who have reviſed it, have thought it adapted to ſerve the Cauſe of Religion and Charity, I now, notwithſtanding all its Defects, venture it abroad into the World; following it with my earneſt Prayers, and deſiring the concurrent Interceſſions of my Friends, that GOD would be pleaſed to proſper this feeble Attempt to quicken the Miniſters of Chriſt in their Lord's Work, and to promote the Holineſs and Happineſs of all his Diſciples, into whoſe Hands it may come. *Amen.*

Shrewſbury,
Nov. 6, 1765.

JOB ORTON.

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MEMOIRS

MEMOIRS

OF THE LATE REVEREND

Dr. *P. DODDRIDGE.*

CHAP. I.

Dr. DODDRIDGE's *Birth, Education, early Diligence and Piety.*

I CANNOT trace the Family from which Dr. *Doddridge* ſprung very far back; nor is it material. Wiſe and good Men lay very little Streſs on any hereditary Honours, but thoſe which ariſe from the Piety and Uſefulneſs of their Anceſtors. Of what Profeſſion his *Great Grandfather* was I cannot learn; but he had a Brother *John Doddridge*, who was bred to the *Law*, and made a conſiderable Figure in the Reign of King *James* I. by whom he was knighted and made one of the *Judges of the Court of King's Bench.*

He wrote ſeveral learned Treatiſes in his Profeſſion*. He left an Eſtate of about two thouſand Pounds *per Annum*, whether hereditary or acquired I cannot learn; but it was loſt out of the Family in the Time of the *Civil Wars*. The *Doctor*'s Father, as eldeſt ſurviving Branch of the Family, was Heir at Law to it, and often urged by his Friends to attempt to regain it; but thro' an Apprehenſion of the great Hazard and Expence attending the Attempt, he choſe

* He was born at or near *Barnſtable*, in *Devonſhire*, and educated at *Exeter-College*, in *Oxford*; from whence he removed to the *Middle Temple*, where he became ſo eminent in the Practice of the Common Law, that he was firſt made Serjeant at Law to Prince *Henry*, then Solicitor-General to King *James* I; after that, principal Serjeant at Law to the ſaid King in 1607, and knighted the next Year. In 1612 he was conſtituted one of the Juſtices of the *Common Pleas*, and afterwards ſecond Judge of the *King's Bench*, where he ſpent the reſt of his Days, being 17 Years. He was ſo general a Scholar, that it is hard to ſay, whether he were better Artiſt, Philoſopher, Divine, common or civil Lawyer. He had likewiſe the Character of a Perſon of great Integrity and Courage, being perfectly Proof againſt Intereſt and Fear. He died at *Forſters*, near *Egham*, in *Surrey*, *Sept.* 13, 1628, about the 73d Year of his Age; and according to his Deſire, was interred in the *Lady-Chappel* of *Exeter-Cathedral*, where there is a handſome Monument erected to his Memory, on which his Effigies is lively pourtrayed in Alabaſter, in his Scarlet Gown and Robes, and a Court-Roll in his Hand. In an Eſcutcheon are his Arms, *ſc. Argent*, two Pales wavy, *Azure*, between nine Croſs Croſslets, *Gules*; with this Epitaph inſcribed,

Learning, adieu; for *Doderidge* is gone
To fix his earthly to a heavenly Throne:
Rich Urn of learned Duſt! ſcarce can be found
More Worth inſhrined in ſix Foot of Ground.
NVnC obIIt DoDerIgVs JVDeX.

Izacke's Antiquities of *Exeter*, p. 151, 152. *Fuller*'s Worthies, and *Athen. Oxon.* where a Liſt of his Works may be ſeen.

choſe to decline it. The *Doctor* ſometimes acknowledged the good Providence of GOD, in ſo ordering Events, that the Eſtate never came into his *Father*'s Poſſeſſion; as it would then have deſcended to him at a Time of Life, when, thro' the natural Warmth and Gaiety of his Temper, it might have been his Ruin.

The *Doctor's Grandfather* was *John Doddridge*, who was educated for the Miniſtry at the Univerſity of *Oxford*. He was Miniſter of *Shepperton* in *Middleſex*, and was ejected from thence *Auguſt* 24, 1662, by the Act of Uniformity. Dr. *Calamy*, in his *Account of the ejected Miniſters*, gives him this Character, that 'he was an ingenious Man and a Scho-'lar, an acceptable Preacher, and a very peaceable 'Divine *.' Some of his Sermons, which I have ſeen, ſhew him to have been a judicious and ſerious Preacher. This his *Grandſon* in a Letter to a Friend, ſaith of him, 'he had a Family of ten Children 'unprovided for; but he quitted his Living, which 'was worth to him about two hundred Pounds *per* '*Annum*, rather than he would violate his Conſci-'ence, in the Manner he muſt have done, by ſub-'mitting to the Subſcriptions and Declarations re-'quired, and the Uſages impoſed, by the *Act of* '*Uniformity*, contrived by ſome wicked Politicians 'to ſerve their own Intereſt, and moſt effectually to 'humble thoſe, who had been moſt active in that 'general Struggle for public Liberty, in which the 'Family of the *Stuarts* had fallen.' His Funeral-ſermon was preached by one Mr. *Marriot*, *September* 8, 1689; from thence it appears that he had

* Vol. ii. p. 664.

preached to a Congregation at or near *Brentford*, that he died ſuddenly, and was much reſpected and beloved by his People.

The *Doctor*'s Father, *Daniel Doddridge*, was brought up to Trade, and was an Oil-man in *London*; he had a very large Family, all of which died young, but one Daughter*, and the *Doctor*, who was the twentieth and laſt Child of his Father's Marriage. His Mother was the Daughter of the reverend Mr. *John Bauman*, of *Prague*, in *Bohemia*. This worthy Confeſſor, foreſeeing the Troubles, which ſo ſoon followed the Expulſion of *Frederick*, *Elector-Palatine*, left his native Country about the Year 1626. He was then but juſt come to Age, and quitted a conſiderable Eſtate, and all his Friends, for *Liberty of Conſcience*. He withdrew in the Habit of a Peaſant, on Foot, carrying with him nothing but a hundred broad Pieces of Gold, plaited in a leathern Girdle‡, and

* She married Mr. *John Nittleton*, a Diſſenting Miniſter at *Ongar*, in *Eſſex*, and died in the Year 1734. She was a Lady of diſtinguiſhed good Senſe and Piety, and bore ſome heavy Afflictions with great Patience and Tranquillity; under which her Brother behaved to her with the greateſt Tenderneſs, and even while at the Academy, and in his firſt Settlement, generouſly contributed all he could ſpare out of his ſmall Stock for her Aſſiſtance.

‡ It is obſervable, that he unhappily left his Girdle behind him at the Inn in which he lay, the firſt Night after the Commencement of his Journey; and, not being uſed to ſuch a Cincture, did not miſs it, till he came to his Inn the next Evening. He immediately went back to his former Lodging, with the united painful Apprehenſions of being met by Purſuers, and unable to recover his Subſtance. When he arrived at the Inn, he enquired of the Chamber-maid, if ſhe had ſeen a Girdle he had left in his Chamber? She told him ſhe ſaw it, but, imagining it of no Value, ſhe had thrown

and a Bible of *Luther*'s Tranſlation, which the *Doctor* had. He ſpent ſome time at *Saxe-Gotha*, and other Parts of *Germany*, and came to *England*, in what Year is uncertain, with ample Teſtimonials from many of the principal Divines in *Germany*. He was made Maſter of the Free School at *Kingston upon Thames*. He died about the Year 1668, and left one Daughter, afterwards Mrs. *Doddridge*, then a little Child. The *Doctor* thought it a great Honour to be deſcended from theſe ſuffering Servants of *Chriſt*, who had made ſuch Sacrifices to *Conſcience* and *Liberty*. The Care of Providence over them and their Families was remarkable: For though none of their Deſcendants were rich and great, yet they were all comfortably and honourably ſupported.

Dr. *Doddridge* was born in *London*, *June* 26, 1702. At his Birth he ſhewed ſo little Sign of Life, that he was thrown aſide as dead. But one of the Attendants, thinking ſhe perceived ſome Motion or Breath, took that neceſſary Care of him, upon which, in thoſe tender Circumſtances, the feeble Flame of Life depended, which was ſo near expiring, as ſoon as it was kindled. He had from his Infancy an infirm Conſtitution, and a thin conſumptive Habit, which made him, and his Friends apprehenſive, that

thrown it away and could not recollect where. After having told her, that he had a great Value for his old Belt, that it would be very uſeful to him in the long Journey he had before him, and promiſed her a Reward if ſhe found it, ſhe ſearched diligently, and at length found it in a Hole under the Stairs, where the Family uſed to throw their worn-out uſeleſs Furniture. The good Man received his Girdle with great Joy, and purſued his Journey with Thankfulneſs to Providence for its Recovery, and often ſpoke of it to his Friends, as a wonderful and ſeaſonable Mercy.

his Life would be very ſhort: And therefore I find him frequently, eſpecially on the Returns of his *Birth-day*, expreſſing his Wonder and Thankfulneſs that he was ſo long preſerved. He was brought up in the early Knowledge of Religion by his pious Parents, who were, in their Character, very worthy their Birth and Education. I have heard him relate, that his Mother taught him the Hiſtory of the *Old and New Teſtament*, before he could read, by the Aſſiſtance of ſome *Dutch* Tiles in the Chimney of the Room, where they commonly ſat: And her wiſe and pious Reflections upon the Stories there repreſented, were the Means of making ſome good Impreſſions upon his Heart, which never wore out: And therefore this Method of Inſtruction he frequently recommended to Parents.——He was firſt initiated in the Elements of the *learned Languages* under one Mr. *Stott*, a Miniſter, who taught a private School in *London*. In the Year 1712 he was removed to *Kingſton upon Thames*, to the School, which his Grandfather *Bauman* had taught, and continued there till the Year 1715. During this Period he was remarkable for Piety and diligent Application to Learning. His *Father* died *July* 17, 1715, upon which he made this Reflection, 'GOD is an immortal Father. My 'Soul rejoiceth in him. He has hitherto helped 'me and provided for me. May it be my Study 'to approve myſelf a more affectionate, grateful, 'dutiful Child!' That his *Mother* likewiſe died when he was young, appears from a Paſſage in his Sermon to young People, intitled, *The Orphan's Hope*, 'I am under ſome peculiar Obligations to deſire and 'attempt the Relief of Orphans, as I know the

'Heart

'Heart of an *Orphan*; having been deprived of 'both my Parents at an Age, in which it might 'reaſonably be ſuppoſed a Child ſhould be moſt 'ſenſible of ſuch a Loſs*.' About the Time of his Father's Death he was removed to a private School at *St. Albans*, under the Care of a worthy and learned Maſter, Mr. *Nathaniel Wood*. Here he was ſo happy as to commence his firſt Acquaintance with Mr. (afterwards Dr.) *Samuel Clark*, Miniſter of the Diſſenting Congregation there; to whom, under GOD, he owed his Capacities and Opportunities of Service in the Church. For, while he continued at *St. Albans*, the Perſon, into whoſe Hands the Care of his Affairs fell after his *Father*'s Death, proved ſo imprudent, as to waſte the whole of his own and Mr. *Doddridge*'s Subſtance. Dr. *Clark* was an entire Stranger to him; but, with that Condeſcenſion and Benevolence, for which he was remarkable, he took Notice of him, and when he heard of his Neceſſities, Diligence and Serioufneſs, ſtood in the Place of a *Father* to him. Had not Providence raiſed him up ſuch a generous Friend, he could not have been carried on in the Courſe of his Studies. And I hope the wonderful Kindneſs of GOD to him in this Reſpect, will be conſidered by *Orphans* as an Encouragement to commit themſelves to that ever-gracious Being, in whom *the Fatherleſs findeth Mercy*.

During his Reſidence at *St. Albans* he began to keep a *Diary* of his Life, in the Year 1716: From thence it appears, that he kept an exact Account how he ſpent his Time, took great Pains to improve

* Serm. v. p. 162.

his Underſtanding, and make himſelf Maſter of the ſeveral Lectures and Books, which he was taught. He likewiſe ſet himſelf to do good to his School-fellows, by aſſiſting them in their Studies, introducing religious Diſcourſe, ſtrengthening any good Diſpoſitions, which he ſaw in them, and encouraging and aſſiſting at ſocial Meetings for Prayer, eſpecially on the Lord's Day. When he was walking alone in the Fields, he either read, or reflected upon what he had read; and would ſometimes, in his Walks, call upon poor ignorant Perſons at their Houſes, give them a little Money out of his own ſmall Allowance, converſe ſeriouſly with them, read to them and lend them Books. He often mentions the great Satisfaction he felt in his own Mind in Conſequence of theſe Attempts to ſerve them, eſpecially in their beſt Intereſt, and ſome Inſtances, in which he had Reaſon to hope they had not been vain.——As he had then the *Miniſtry* in View, beſides his Application to the Languages, he read Portions of *the Scriptures* every Morning and Evening, with ſome *Commentary* upon them; and this was ſeldom neglected, whatever were his School-buſineſs, Avocations or Amuſements. He recorded the Subſtance and Deſign of the *Sermons* he heard, what Impreſſion they made upon his Heart, what Reſolutions he formed in Conſequence of them, and what in the *Preacher* he was moſt deſirous of imitating. It was his ſignal Felicity to have ſo kind and experienced a Friend as Dr. *Clark*, to direct him in theſe important Concerns. On *February* 1, 1718-19, he was admitted to the *Lord's Supper* with the Church under Dr. *Clark*'s Care, who had taken much

much Pains to give him right Notions of that Ordinance, and prepare him for it. His own Reflections upon it will ſhew the Serioufneſs of his Spirit in that early Part of Life; and I hope, be an Encouragement to young Chriſtians to make a ſolemn Dedication of themſelves to the Lord in that Ordinance. 'I roſe early this Morning, read that Part 'of Mr. *Henry*'s Book on the Lord's Supper, which 'treats of *due Approach to it*. I endeavoured to 'excite in myſelf thoſe Diſpoſitions and Affections, 'which he mentions as proper for that Ordinance. As 'I endeavoured to prepare my Heart, *according to* 'the *Preparation of the Sanctuary*, though with many 'Defects, GOD was pleaſed to meet me, and give 'me ſweet Communion with himſelf, of which I 'deſire always to retain a grateful Senſe. I this 'Day, in the Strength of *Chriſt*, renewed my Cove-'nant with GOD and renounced my Covenant with 'Sin. I vowed againſt every Sin, and reſolved care-'fully to perform every Duty. *The Lord keep this in* 'the *Imagination of my Heart*, and grant I may not deal 'treacherouſly with him! In the Evening I read and 'thought-on ſome of Mr. *Henry*'s Directions for a '*ſuitable Converſation* after the Lord's Supper: and 'then prayed; begging that GOD would give me 'Grace ſo to act as he requires, and as I have bound 'myſelf. I then looked over the *Memoranduns* of this 'Day, comparing the Manner in which I ſpent it, and 'in which I deſigned to ſpend it; and bleſſed be GOD, 'I had Reaſon to do it with ſome Pleaſure, tho' in 'ſome Inſtances I found Cauſe for Humiliation.'——

In his *Sermons on the Education of Children*, he, in a Note, returns his public Thanks to Mr. *Mayo*, of

Kingston in *Surrey*, and Dr. *Clark* of *St. Albans*, for the many excellent Inſtructions they had given him both in public and private, when under their miniſterial Care in the Years of *Childhood*; of which he expreſſeth his Reſolution to retain a grateful and affectionate Remembrance. He often acknowledged his great Obligations to the latter of theſe *Gentlemen*, and, in his Sermon on his Death, ſays, 'I 'may properly call him my Friend and Father, if 'all the Offices of paternal Tenderneſs and Care can 'merit that Title. To him, I may truly ſay, that, 'under GOD, *I owe even myſelf*, and all my Op'portunities of public Uſefulneſs in the Church; 'to him, who was not only the *Inſtructor* of my 'Childhood and Youth in the Principles of Reli'gion; but my *Guardian* when a helpleſs Orphan, 'as well as the generous, tender, faithful *Friend* of 'all my advancing Years.' He here refers to the Influence Dr. *Clark* had over him to perſuade him to devote himſelf to the Miniſtry, the Encouragement he gave him to purſue his Academical Studies, and the ſufficient Supply, with which, by his own, and his Friends' Contribution, he furniſhed him to go through with them. Serious Minds obſerve with Pleaſure and Thankfulneſs the Methods of Providence in leading Perſons into public and uſeful Stations, contrary to their own Expectations. Thoſe by which Mr. *Doddridge* was led into the Miniſtry were remarkable.

In the Year 1718, he had left the School at *St. Albans*, and was retired to his Siſter's Houſe to conſider of his future Profeſſion. He had an Uncle, *Philip Doddridge*, after whom he was named, who was

was bred to the *Law*, was a Steward to the Earl, afterwards Duke, of *Bedford*, and lived in his Family at leaſt from the Year 1674 to 1689. By this Means his Nephew became intimately acquainted with ſome of that noble Family: And while his Mind was in this State of Suſpence, the Dutcheſs of *Bedford*, being informed of his Circumſtances, Character, and ſtrong Inclination to Study, made him an Offer, that if he choſe to be educated for the Miniſtry in the *Church of England*, and would go to either of its Univerſities, ſhe would ſupport the Expence of his Education; and, if ſhe ſhould live till he had taken *Orders*, would provide for him in the *Church*. He received this Propoſal with the warmeſt Gratitude, but in the moſt reſpectful Manner declined it; as he could not then ſatisfy his Conſcience to comply with the Terms of *miniſterial Conformity*. He continued ſome Time in great Diſtreſs from an Apprehenſion, that he ſhould not be able to proſecute his Studies for the Miniſtry. Thus he writes, 'I waited upon Dr. *Edmund Calamy* to beg his Advice 'and Aſſiſtance, that I might be brought up a *Mi-* 'niſter, which has always been my great Deſire. 'He gave me no Encouragement in it, but adviſed 'me to turn my Thoughts to ſomething elſe. It was 'with great Concern, that I received ſuch Advice; 'but I deſire to *follow* Providence and not *force* it. 'The Lord give me Grace to glorify him in what 'ever Station he ſets me: Then, *here am I, let him* 'do with me what ſeemeth good in his Sight.' About three Weeks after this Diſcouragement, he had Thoughts of entering on the Study of the *Law*, to

which he was encouraged by the celebrated Mr. *Horſeman*. He recommended him to a Counſellor, Mr. *Eyre*, who made him ſome very good Propoſals; and he was juſt on the Point of determining to ſettle with him. But before he returned his final Anſwer, he devoted one Morning ſolemnly to ſeek to GOD for Direction; and while he was actually engaged in this ſuitable Exerciſe, the Poſt-man called at the Door with a Letter from Dr. *Clark*, in which he told him, that he had heard of his Difficulties, and offered to take him under his Care, if he choſe the *Miniſtry* on Chriſtian Principles: And there were no other that in thoſe Circumſtances could invite him to ſuch a Choice. 'This, *ſaith he*, I looked upon almoſt as 'an Anſwer from Heaven; and, while I live, ſhall 'always adore ſo ſeaſonable an Interpoſition of divine 'Providence. I have ſought GOD's Direction in all 'this Matter, and I hope I have had it. My only 'View in my Choice hath been that of more extenſive Service; and I beg GOD would make me an 'Inſtrument of doing much good in the World.' Thus was he led into the *Miniſtry*, and a Foundation laid for his eminent Uſefulneſs. He continued ſome Months at *St. Albans* under the Inſtructions of his generous Friend, who furniſhed him with proper Books, directed him in his Studies, and laboured to cheriſh religious Diſpoſitions and Views in his Heart.

In *October* 1719 he was placed under the Tuition of the reverend Mr. *John Jennings*, who kept an Academy at *Kibworth* in *Leiceſterſhire*, a Gentleman of great Learning, Piety and Uſefulneſs; Author of *two Diſcourſes on preaching Chriſt* and *particular and*

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experimental Preaching, firſt publiſhed in 1725*, and alſo a *genealogical Table of the Kings of* England, Scotland, *and* France, for the Space of 900 Years. He was Brother to Dr. *David Jennings*, lately an eminent Miniſter and Tutor in *London*. Dr. *Doddridge* always ſpoke with the higheſt Veneration and Reſpect of his Tutor. During the Courſe of his Studies at *Kibworth*, he was noted for his diligent Application to his proper Buſineſs, ſerious Spirit and extraordinary Care to improve his Time. As a Specimen of his vigorous Purſuit of Knowledge, I find, from a *Paper* in which he kept an Account of what he read, that, beſides attending and ſtudying the *Academical Lectures*, and reading the particular Parts of Books, to which his *Tutor* referred his Pupils for the Illuſtration of his Lectures, he had in one half Year read *ſixty* Books, and about as many more in the ſame Proportion of Time afterwards. Some of theſe were large Volumes, *viz. Patrick's Commentaries*, *Tillotſon's Works*, moſt of the Sermons that had been preached at *Boyle's Lecture*, and all the reſt were learned or uſeful Treatiſes. Nor did he read theſe Books in a haſty careleſs Manner, but with great Care and cloſe Study. Some of them he abridged; from others he made Extracts

* Theſe Diſcourſes were tranſlated and publiſhed in the *German* Language by Order of the reverend Dr. *Frank*, Profeſſor of Divinity in the Univerſity of *Hall* in *Saxony*. They were reprinted in *London* 1736, and there was added to them Dr. *David Jennings*'s Tranſlation of a Latin Letter from the Profeſſor's Father to a Friend, concerning the *moſt uſeful Way of Preaching*. This is a Book that deſerves the ſerious Attention of every Miniſter; and I have been informed, that at its firſt Publication, two Biſhops of the Church of *England*, with an amiable Candour, publickly recommended it to the Peruſal of their Clergy, at their Viſitations.

Extracts in his *Common-place-Book*; and when he found in any of them a remarkable Interpretation or Illuſtration of a Text of Scripture, he inſerted it in his *interleaved Teſtament* or *Bible*. Thus he laid up rich Stores of Knowledge; and it contributed greatly to his Improvement, that Dr. *Clark* favoured him with his Correſpondence, thro' his academical Courſe, and gave him his Reflections and Advices, grounded on the Accounts Mr. *Doddridge* had ſent him of his Lectures, Studies and particular Circumſtances. He applied himſelf in this Period to the further Study of the *Claſſicks*, eſpecially the *Greek* Writers. I find, from his Papers, that he read theſe with much Attention, and wrote Remarks upon them, for the Illuſtration of the Authors themſelves or the Scriptures; and ſelected ſuch Paſſages, as might be ſerviceable to him in his Preparations for the Pulpit. His *Remarks upon Homer* in particular, would make a conſiderable Volume. 'Thus a Foundation was laid for that So-'lidity, Strength and Correctneſs, both of Sentiment 'and Style, which muſt ſeldom be expected, where 'thoſe great Originals are unknown or diſregarded.'

But he ſtill kept the Miniſtry in View and therefore made *Divinity* his principal Study, eſpecially the Scriptures and the beſt practical Writers. He furniſhed himſelf with *Clark's Annotations on the Old Teſtament*, for the Sake of many valuable Interpretations, a judicious Collection of parallel Texts, and the Conveniency of a large Margin, on which to write his own Remarks; and with an *interleaved Teſtament*. In theſe he inſerted Illuſtrations of Scripture which occurred to him in Reading, Converſation or Reflection; together with practical Remarks, which might

might be drawn from particular Paſſages, their Connection with others, or the general Deſign of the ſacred Writers; eſpecially thoſe which might not, on a curſory Reading, appear ſo obvious, but on that Account might be more ſtriking and uſeful. He laid it down as an inviolable Rule (and herein he was an excellent Model for *Students*) to read ſome *practical Divinity* every Day. He laboured aſſiduouſly to attain an eminent Degree of the *Gift of Prayer*. For this Purpoſe he made a large Collection of proper Expreſſions of Supplication and Thankſgiving, on common and ſpecial Occaſions, both from Scripture and devotional Writers, that he might be qualified to perform this part of public Service in a copious, pertinent and edifying Manner.

While he was thus purſuing his Studies for the Miniſtry, he was intent upon his Work as a *Chriſtian*, and ambitious to improve in all the Graces of the chriſtian Character. To this End he ſpent much Time in *ſecret Devotion*, examining the State and Workings of his own Heart, and keeping alive an *habitual* Senſe of GOD, Religion and Eternity. I find under his Hand a ſolemn Form of *Covenant* with GOD, written in this Period, agreeable to the Advice of many Writers upon religious Subjects. There he expreſſeth his Views, Purpoſes, and Reſolutions with Regard to inward Religion, and his whole Behaviour; and devotes himſelf, his Time and Abilities to the Service of GOD with the greateſt Solemnity and Chearfulneſs. It ſo nearly reſembles the *Form* he recommends to others in his *Riſe and Progreſs of Religion*, Chap. 17, that it need not be here inſerted. At the Cloſe, he records his Determination to read this

this Covenant-engagement over, *once a Month*, as in the Preſence of GOD, to keep him in mind of his Vows. It appears from his *Diary*, that he did ſo, and generally the firſt *Lord's Day* of every Month, and then made ſuch Additions, as in preſent Circumſtances ſeemed beſt calculated to anſwer the great End he propoſed by it. He drew up ſome *Rules for the Direction of his Conduct*, while a *Student*, which he wrote at the Beginning of his interleaved Teſtament, that he might be often reminded of them and review them. I ſhall here inſert them, as they may be uſeful to the *riſing Generation*, eſpecially *Students*. ' 1. ' Let my *firſt Thoughts* be devout and thankful. Let ' me riſe early, immediately return GOD more ſolemn ' Thanks for the Mercies of the Night, devote my- ' ſelf to him, and beg his Aſſiſtance in the intended ' Buſineſs of the Day. 2. In this and every other ' Act of *Devotion*, let me recollect my Thoughts, ' ſpeak directly to him, and never give way to any ' Thing internal or external, that may divert my At- ' tention. 3. Let me ſet myſelf to read the *Scrip- ' tures* every Morning: In the firſt reading let ' me endeavour to impreſs my Heart with a prac- ' tical Senſe of divine Things, and then uſe the Help ' of Commentators; let theſe Rules with proper Al- ' terations be obſerved every Evening. 4. Never ' let me trifle with a *Book*, with which I have no ' preſent Concern. In applying myſelf to any Book, ' let me firſt recollect what I may learn by it and ' then beg ſuitable Aſſiſtance from GOD, and let me ' continually endeavour to make all my Studies ſub- ' ſervient to practical Religion and miniſterial Uſe- ' fulneſs. 5. Never let me loſe one Minute of *Time*, ' nor

'nor incur unneceſſary Expences, that I may have 'the more to ſpend for GOD. 6. When I am called 'abroad let me be deſirous of *doing Good* and *receiv-* 'ing Good. Let me always have in Readineſs ſome 'Subject of Contemplation, and endeavour to im- 'prove my Time by good Thoughts as I go along. 'Let me endeavour to render myſelf agreeable and 'uſeful to all about me by a tender compaſſionate 'friendly Behaviour, avoiding all trifling, imperti- 'nent Stories; remembering that Imprudence is Sin. '7. Let me uſe great *Moderation* at Meals, and ſee 'that I am not hypocritical in Prayers and Thankſ- 'givings at them. 8. Let me never *delay* any thing, 'unleſs I can prove, that another Time will be more 'fit than the preſent, or that ſome other more im- 'portant Duty requires my immediate Attendance. 9. 'Let me be often lifting up my Heart to GOD in 'the *Intervals* of ſecret Worſhip, repeating thoſe Pe- 'titions, which are of the greateſt Importance, and 'a Surrender of myſelf to his Service. 10. Never let 'me enter into long Schemes about *future* Events, 'but in the general refer myſelf to GOD's Care. 11. 'Let me labour after habitual *Gratitude* and Love 'to GOD and the Redeemer, practiſe *Self-denial*, and 'never indulge any Thing, that may prove a Temp- 'tation to youthful Luſts. Let me guard againſt '*Pride* and vain Glory, remembering that I have all 'from GOD's Hand and that I have deſerved the ſe- 'vereſt Puniſhment. 12. In all my Studies let me 'remember, that the Souls of Men are immortal and 'that *Chriſt* died to redeem them. 13. Let me con- 'ſecrate my *Sleep* and all my *Recreations* to GOD, 'and ſeek them for his Sake. 14. Let me frequently

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'ask myself, what Duty or what Temptation is now 'before me? 15. Let me remember, that thro' the 'Mercy of GOD in a Redeemer, I hope I am within 'a few Days of Heaven. 16. Let me be frequently 'surveying these Rules, and my Conduct as compared 'with them. 17. Let me frequently recollect, which 'of these Rules I have present Occasion to practise. '18. If I have grosly erred in any *one* of these Particulars, let me not think it an Excuse for erring 'in *others*.' Then follow some Rules about the Hours of rising and Study, what Part of the Day to be devoted to particular Studies, &c.——Such Pains did he take to train up himself for Usefulness in the Church!

I think it proper here to remind the Reader, once for all, that, when such *Specimens* as these are inserted of the *Rules* he laid down and the *Resolutions* he formed with Respect to his Conduct, they are to be considered chiefly, as suggesting Hints, that may be useful to others in like Circumstances; and not as Testimonies to his Character, or a Proof that he, in every Instance, acted up to such a Standard. Yet on the other Hand, it must be owned, that when a Person frequently renews such pious Resolutions, and examines himself by the Rules he has laid down, it shews at least a deep Concern about *inward Religion*, and is a strong Presumption that he has taken great Pains with his own Heart. That this was the Case with Dr. *Doddridge*, I am well satisfied from the Perusal of his private Papers, in which he has kept a very particular and exact Account of the State of his Mind, and from which it is easy to trace the Evidences of his religious Character. The Extracts which

which I have made from his *Manuſcripts* in this Work, when compared together, and taken in Connection with his public Character, will enable the Reader to judge of this for himſelf, and will I believe convince him of the Truth of what I have aſſerted. It may be proper in this Connection, to repeat the Caution, already given in the Preface, to the *young Chriſtian*, into whoſe Hands this Book may fall, that he is not to be diſcouraged, becauſe he finds himſelf, after his ſincere Endeavours, fall ſhort of the Standard, which ſuch Rules hold forth. He ſhould remember that the Perſon, of whom he is reading, often ſaw Reaſon, as will appear in the Courſe of this Work, to *lament* his Neglect of ſome of *his own Rules*, and his acting in ſome Inſtances, *inconſiſtently* with his own beſt Reſolutions. The chriſtian Character is not formed *at once*; but thoſe who are diligent in watching over themſelves and uſing the Means of Grace, tho' their good Reſolutions be ſometimes overcome, ſhall, thro' divine Aſſiſtance, *grow ſtronger and ſtronger*, and at length inherit the Reward of the faithful Servant.

CHAP.

CHAP. II.

His Entrance on the Miniſtry *and Settlement in* Leiceſterſhire.

IN 1722 his Tutor, Mr. *Jennings*, removed from *Kibworth* to *Hinkley*, in the ſame County, and about a Year after, *viz. July* 8, 1723, died in the Prime of his Days, to the great Loſs of the Church and World. This his Pupil, after a previous Examination by a *Committee of Miniſters* (who gave an ample Teſtimonial to his Qualifications for it) entered on the *miniſterial Work*, *July* 22, 1722, being then juſt *twenty* Years old. In a Letter to a Friend he thus expreſſeth himſelf, 'I 'was ſtruck with the Date of your Letter. *July* 22, 'was the *Anniverſary* of my Entrance on the Miniſtry. 'GOD has been with me and wonderfully ſupported 'me in the midſt of almoſt inceſſant Labours for the 'Space of *twenty-ſeven* Years. I eſteem the Miniſtry 'the moſt deſirable Employment in the World; and 'find that Delight in it, and thoſe Advantages from 'it, which I think hardly any other Employment 'upon Earth could give me. It would be one of the 'greateſt Satisfactions of my Life to ſee my *Son* deli-'berately chuſing the *Miniſtry*. But I muſt leave this 'with GOD; and be thankful for the Honour he has 'done *me*, tho' he ſhould not ſee fit to perpetuate it 'in my Family.' He preached his firſt Sermon at *Hinkley*,

Hinkley, from 1 *Corinthians* xvi. 22. *If any Man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha.* I find in his *Diary* that two Perſons aſcribed their Converſion to the Bleſſing of GOD attending that Sermon; with which he appears to have been much affected and encouraged. He had continued at *Hinkley* about a Year after this, preaching occaſionally there and in the neighbouring Places, and going on with his Courſe of Lectures and Studies, when the Congregation at *Kibworth* invited him to be their Miniſter; at the ſame Time a like Application was made to him from *Coventry*. But he choſe *Kibworth*, principally on Account of his Youth, and that he might purſue his Studies with greater Advantage. He ſettled there in *June* 1723. As this Congregation was ſmall and he lived in an obſcure Village, he had much Time to apply himſelf to Study, which he did with indefatigable Zeal. Miniſters in general have been too unwilling, even at their Entrance on their Work, to live or preach in ſmall Country-places; but he reflected on it with Pleaſure all his Days, that he had ſpent ſo many Years in a *Country-retirement*. Soon after his Settlement at *Kibworth*, one of his Fellow-pupils in a Letter, condoled with him on being buried alive there; to which he makes this ſenſible and ſpirited Reply; 'Here I ſtick cloſe to thoſe delightful Studies, which 'a favourable Providence has made the Buſineſs of 'my Life. One Day paſſeth away after another, and 'I only know that it paſſeth *pleaſantly* with me. As 'for the World about me, I have very little Concern 'with it. I live almoſt like a *Tortoiſe*, ſhut up in 'its Shell, almoſt always in the ſame Town, the

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'ſame Houſe, the ſame Chamber: Yet I live like a 'Prince; not indeed in the *Pomp of Greatneſs*, but 'the *Pride of Liberty*; Maſter of my Books, Maſter 'of my Time, and I hope I may add, Maſter of my-'ſelf. I can willingly give up the Charms of *Lon-'don*, the Luxury, the Company, the Popularity of 'it, for the ſecret Pleaſures of rational Employment 'and Self-approbation; retired from Applauſe and 'Reproach; from Envy and Contempt, and the de-'ſtructive Baits of Avarice and Ambition. So that 'inſtead of lamenting it as my *Misfortune*, you ſhould 'congratulate me upon it as my *Happineſs*, that I 'am confined to an obſcure Village; ſeeing it gives 'me ſo many valuable Advantages, to the moſt im-'portant Purpoſes of *Devotion* and *Philoſophy*; and, 'I hope I may add, *Uſefulneſs* too.' Here he ſtudied and compoſed his *Expoſitions* and *Sermons* with great Care and Exactneſs, tranſcribed almoſt every one of them in the neateſt Manner, and thus contracted a Habit of preaching judiciouſly, when his other Buſi neſs would not allow ſo much Time for Compoſition. His favourite *Authors* in this Retirement were *Tillot-ſon*, *Baxter** and *Howe*. Theſe he read often and carefully. He hath mentioned it as an Advantage to him,

* In a Letter written in 1723 to a Friend, giving him ſome Account of his Studies, he ſaith, 'Baxter is my particular Favourite. 'It is impoſſible to tell you, how much I am charmed with the 'Devotion, good Senſe and Pathos, which is every where to be 'found in him. I cannot forbear looking upon him, as one of 'the greateſt Orators, both with Regard to Copiouſneſs, Acuteneſs 'and Energy, that our Nation hath produced: And if he hath de-'ſcribed, as I believe, the Temper of his own Heart, he appears 'to have been ſo far ſuperior to the Generality of thoſe, whom 'we

him, that having but few Books of his own, he borrowed of his *Congregation* what Books they had in their Houſes, which were chiefly the practical Works of the *earlier Divines of the laſt Century*. By reading theſe he was led into a ſerious, experimental and uſeful Way of preaching.

Fond as he was of his Study, he would often leave it, to viſit and inſtruct the People under his Care. I find, in his *Diary*, Hints of the Perſons he had viſited, what he could diſcern of their religious Character and State, what Aſſiſtance they needed in their great Concern, and what he had learned in Converſation with them, which might improve himſelf as a Chriſtian and a Miniſter. He *condeſcended to Men of low Eſtate* in his Sermons, Viſits and Manner of Converſe; and as his Congregation chiefly conſiſted of Perſons in the lower Rank of Life, he was careful to adapt his Diſcourſes to their Capacities. He thus expreſſeth himſelf in one of his *devotional Exerciſes* at this Time; 'I fear my Diſcourſe to-day was too 'abſtruſe for my Hearers. I reſolve to labour after 'greater Plainneſs and Seriouſneſs, and bring down 'my preaching to the Underſtandings of the weakeſt.'——Concerning his Settlement at *Kib-worth*, and Care of the Congregation, he thus wrote to his Friend and Counſellor Dr. *Clark*; 'I bleſs GOD that he 'hath

'we charitably hope to be *good Men*, that one would imagine GOD 'raiſed him up to diſgrace and condemn his Brethren; to ſhew what 'a *Chriſtian* is, and how few in the World deſerve the Character. I 'have lately been reading his *Gildas Salvianus*, which hath cut me 'out much Work among my People. This will take me off from 'ſo cloſe an Application to my private Studies, as I could otherwiſe 'covet, but may anſwer ſome valuable Ends with regard to others 'and myſelf.'

'hath provided ſo comfortably for me here, where 'I may be doing ſome good, and ſhall be no longer 'burdenſome to my Friends. I heartily thank you 'for the excellent Advices you give me, eſpecially 'relating to *Humility*. I muſt be extreamly unacquainted with my own Heart, if I thought that I did 'not need them. I am fully convinced in my ſober 'Judgment, that *Popularity* is, in itſelf, a very mean 'as well as uncertain Thing; and that it is only 'valuable, as it gives us an Opportunity to act for 'God with greater Advantage. Yet I find by the 'little of it that I have taſted, that it is of an *intoxicating* Nature. I deſire not to be ſolicitous about 'it; and can honeſtly ſay, that when I think I have 'been inſtrumental in making or promoting good 'Impreſſions upon the Hearts of ſome of my Hearers, 'it gives me a much nobler and more laſting Satisfaction, than I ever received from any Approbation, 'with which my plain Diſcourſes have ſometimes 'been entertained.——I have now taken a particular Survey and Account of the State of Religion 'in my Congregation, and I bleſs God, I find it in 'a better Condition than I expected. My Attempts 'to introduce Prayer and a proper Method of Inſtruction into ſome Families have, thro' the divine 'Bleſſing, been ſo ſucceſsful, that I ſhall be encouraged further to purſue my Scheme. The Knowledge I have obtained of the Temper and Character of the People, and the Intereſt which I have 'in their Affections makes me hope, that my Settlement among them will be to mutual Satisfaction. 'The Marks which I daily diſcern of an honeſt undiſſembled Friendſhip and Reſpect, expreſſed with

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'the greateſt Plainneſs and Sincerity, is a thouſand 'times more agreeable to me, than the formal and 'artificial Behaviour, which is to be found in more 'polite Places. And now, *Sir*, I cannot but reflect, 'as I very frequently do, that, under GOD, I owe 'this Pleaſure and Satisfaction to the Goodneſs of my 'Friends, and particularly to your Generoſity and 'Kindneſs. If GOD had not wonderfully provided 'for me by your Means, inſtead of this honourable 'and delightful Employment, which I am now enter-'ing upon, and which I ſhould from my Heart chuſe 'before any other in the World, I ſhould in all Proba-'bility have been tied down to ſome dull *mechanic* 'Buſineſs, or at beſt been engaged in ſome Profeſſion, 'in which I ſhould not have had any of theſe Ad-'vantages for improving my Mind, or ſo comfortable 'a Proſpect of Uſefulneſs now, and Happineſs here-'after.'

Tho' he kept up the ſame *Plan of Devotion*, which he had followed, while a *Student*, yet upon his Settlement with a Congregation, conſidering the Importance and Difficulty of his Work, he thought it neceſſary to perform ſome *extraordinary* Acts of Devotion. Accordingly, having read that moſt uſeful Treatiſe, *Bennett's Chriſtian Oratory*, he came to theſe Reſolutions; '1. I will ſpend ſome extraordinary Time 'in Devotion every *Lord's Day*-Morning or Evening, 'as Opportunity ſhall offer, and will then endeavour 'to *preach-over* to my own Soul that Doctrine which 'I preach to others, and conſider what Improve-'ment I am to make of it. 2. I will take one other '*Evening* in the Week, in which I will ſpend half an 'Hour in theſe Exerciſes on ſuch Subjects, as I think

'moſt ſuitable to the preſent Occaſion. 3. At the 'Cloſe of every Week and Month, I will ſpend ſome 'time in the Review of it, that I may ſee how Time 'has been improved, Innocence ſecured, Duties diſ-'charged, and whether I get or loſe in Religion. '4. When I have an Affair of more than ordinary Im-'portance before me, or meet with any remarkable 'Occurrence, merciful or afflictive, I will ſet apart 'ſome Time to think of it and ſeek GOD upon it. '5. I will devote ſome time every *Friday-evening* 'more particularly to ſeek GOD, on Account of 'thoſe who recommend themſelves to my Prayers, 'and of public Concerns, which I will never totally 'exclude. In all the Duties of the *Oratory* I will 'endeavour to maintain a ſerious and affectionate 'Temper. I am ſenſible that I have a Heart, which 'which will incline me to depart from GOD. May 'his Spirit ſtrengthen and ſanctify it, that I may 'find GOD in this Retirement; that my heavenly 'Father may now ſee me with Pleaſure, and at 'length openly reward me, thro' *Jeſus Chriſt! 'Amen.*'

It will not be unpleaſing nor unprofitable to the ſerious Reader, if I inſert ſome Specimens of the Man-ner, in which he *preached-over* his Sermons to his own Soul; heartily wiſhing, that it may excite Miniſters to do the like. '*July* 23, 1727, I this Day preach-'ed concerning *Chriſt, as the Phyſician of Souls* from '*Jer.* viii. 22. and having, among other particulars, 'addreſſed to thoſe ſincere Chriſtians, who, thro' a 'Neglect of the Goſpel-remedy, are in a *bad State* 'of ſpiritual Health, it is evident to me, upon a 'ſerious Review, that I am of that Number. I know

'by

'by Experience, that my remaining Diſtempers are 'painful. GOD knows they are the great Affliction 'of my Life: ſuch an Affliction, that, methinks, if 'I were free from it, any worldly Circumſtances 'would be more tolerable, and even more delightful, 'than that full Flow of Proſperity, by which I am 'ſo often enſnared and injured. I know *Chriſt* is 'able to help me, and reſtore me to more perfect 'Health than I have ever yet attained: and my Ex-'perience of his Power and Grace is a ſhameful 'Aggravation of my Negligence. Therefore, with 'humble Shame and Sorrow for my former Indiffe-'rence and Folly, I would now ſeriouſly attempt a 'Reformation. To this Purpoſe I would reſolve; 1. 'That I will carefully examine into my own Soul, 'that I may know its *Conſtitution*, and its particular 'Weakneſs and Diſtempers. 2. I would apply to '*Chriſt*, as my Phyſician, to heal theſe Diſtempers 'and reſtore me to greater Vigour in the Service of 'GOD. 3. I would remember that he heals by the '*Spirit*; and would therefore pray for his Influences 'to produce in me greater Devotion, Humility, Di-'ligence, Gravity, Purity, and Steadineſs of Reſolu-'tion. 4. I would wait upon him in the Uſe of 'appointed *Means* for this Purpoſe; eſpecially *Prayer*, 'the Study of the *Scriptures* and the *Lord's Supper*. '*Lord, if thou wilt, thou canſt make me clean.* Pro-'nounce the Word, thou great Phyſician, and *ſave 'me for thy Mercy Sake.* Thou haſt given me a 'Degree of bodily Health and Vigour far ſuperiour 'to what, from the Nature of my Conſtitution, I 'had Reaſon to expect. Yet I here record it before 'thee, that I deſire *ſpiritual* Health abundantly more.

'I would rather chuſe, if thou ſeeſt it a neceſſary 'Means, to be viſited with any grievous Illneſs, 'that might awaken me to greater Zeal for thee, 'and be the means of purifying my Soul, than to 'live at a Diſtance from thee, and ſin againſt thee, 'amidſt ſuch Health, as I have for many Years en-'joyed.——I would further conſider my Concern in 'this Subject *as a Miniſter*. GOD has provided a '*Remedy*. He has appointed *me* to proclaim and in 'ſome Meaſure to apply it. Yet many are not re-'covered. And why? I can appeal to thee, that I 'have faithfully warned them. My Heart does not 'upbraid me with having kept back any Thing, that 'may be profitable to them. I have endeavoured 'to ſpeak the moſt important Truths with all poſ-'ſible Plainneſs and Seriouſneſs. But I fear, 1. 'I have not followed them ſufficiently with *domeſtic* 'and *perſonal* Exhortations. 2. I have not been 'ſufficiently careful to *pray* for the Succeſs of my 'miniſterial Labours. It has rather been an in-'cidental Thing, than Matter of ſolemn Requeſt. 3. 'I have lived ſo, as to *forfeit* thoſe Influences of 'thy Spirit, by which they might have been ren-'dered more effectual. I reſolve therefore for the 'Time to come, to be more cloſe in applying to 'them in their own Houſes, to pray for them more 'frequently; to ſet a greater Value upon thy co-'operating Spirit, and take Care to avoid every 'thing, which may provoke him to withdraw him-'ſelf from my Miniſtrations. Such Caution may I 'always maintain; and, O, may *the Health of my 'People be recovered!*'

'Nov.

'*Nov.* 12, 1727. I preached this Day from thoſe 'Words, *I know you, that ye have not the Love of* 'GOD *in you.* I endeavoured to fix upon unconver-'ted Sinners the Charge of not *loving* GOD, and 'deſcribed at large the Character of the *Chriſtian* 'in the ſeveral Expreſſions of that Affection. My 'own Heart condemned me of being deficient in 'many of them. I humbled myſelf deeply before 'GOD, and do now, in the divine Strength, renew 'my Reſolutions as to the following Particulars: 1. 'I will endeavour to *think* of GOD more frequently 'than I have done, and to make the Thought of 'him familiar to my Mind in Seaſons of Leiſure and 'Solitude. 2. I will labour after *Communion* with 'him, eſpecially in every Act of Devotion thro' this 'Week. For this purpoſe I would recollect my 'Thoughts before I begin, watch over my Heart in 'the Duty, and conſider afterwards how I have ſuc-'ceeded. 3. I will pray for Conformity to GOD, 'and endeavour to *imitate* him in Wiſdom, Juſtice, 'Truth, Faithfulneſs and Goodneſs. 4. I will *re-'joice* in GOD's Government of the World, and re-'gard his Interpoſition in all my perſonal Concerns. '5. I will pray for *Zeal* in my Maſter's Intereſt, 'and will make the Advancement of his Glory the 'great End of every Action of Life. 6. I will cul-'tivate a peculiar Affection to *Chriſtians*, as ſuch. '7. I will ſtudy the divine Will and endeavour to 'practiſe every Duty. 8. I will be diligently upon 'my Guard againſt every Thing which may forfeit 'the Favour of GOD and provoke his Diſpleaſure. 'I reſolve particularly to make theſe Things my 'Care for the enſuing *Week* and hope I ſhall find

'the Benefit of it, and perceive, at the Cloſe, that 'my Evidences of the *Sincerity* of my Love to God 'are more ſtable and flouriſhing, than they at preſent 'are.'——Thus careful was he to maintain the Life of Religion in his own Soul, and among his People. Nor was he leſs ſolicitous to improve every other Opportunity of doing good. He ſhewed a pious Concern for the Welfare of the *Children* and *Servants* in the Family where he boarded. From Hints in his *Diary* it appears, that there were few *Lord's Days* but he had ſome Converſation with them in private concerning the State of their Souls and their religious Intereſts.

He was remarkably ſolicitous to *redeem his Time*, and with this View generally roſe at *Five o'Clock* through the whole Year, and to this he uſed to aſcribe a great Part of the Progreſs he had made in Learning*. He often expreſſeth his Grief and Humiliation before God, that he had made ſome unneceſſary Viſits, and that in others, he had not uſed the Op-

* 'I will here record an *Obſervation*, which I have found of great 'Uſe to myſelf, and to which I may ſay, that the Production of this 'Work and moſt of my other Writings, is owing; *viz.* that the 'Difference between riſing at Five and at Seven o'Clock in the 'Morning, for the Space of forty Years, ſuppoſing a Man to go to 'bed at the ſame Hour at Night, is nearly equivalent to the Addition of ten Years to a Man's Life; of which (ſuppoſing the 'two Hours in Queſtion to be ſo ſpent) eight Hours every Day 'ſhould be employed in Study and Devotion.' *Fam. Expos.* Vol. iv. p. 165, Note *(k)*. The Manner of Expreſſion here is a little ambiguous; but his Meaning is, that they would amount to ten Years, made up of Days of eight Hours each, which is as much as moſt Perſons would be able, or chuſe, to ſpend in Study and Devotion; ſo that it is the ſame as if the ſtudying Hours of *ten* Years were added to a Man's Life.

Opportunity of introducing *profitable* Diſcourſe; that there had been many *void Spaces*, which had not been filled with any Employment, that might turn to a good Account. He was accurate and watchful to trace out the Cauſes of his Loſs of Time, and expreſſeth the ſtrongeſt Reſolutions to avoid them. To prevent future Waſte of Time, he laid down, at the Beginning of every Year, a *Plan* of Books to read and Buſineſs to purſue; of Diſcourſes he intended to compoſe, and of Methods that were to be taken to promote Religion in his Congregation. At the End of a *Month*, he took a Review of the Execution of his Plan, from his *Diary*; how far he had proceeded; wherein he had failed, and to what the Failure was owing. He then ſet himſelf to rectify the Defect for the next Month, and made ſuch Alterations in his Plan, as preſent Circumſtances required. He took a more large and diſtinct Review of the whole twice a Year, on his *Birth-day*, and *New-Year's-day*, attended with proper devotional Exerciſes of Humiliation or Gratitude, according as he had failed or ſucceeded in it. Theſe Days were entirely devoted to Self-examination and Devotion: And upon theſe Occaſions, he reviewed the *Catalogue* he kept of the particular *Mercies* he had received, of the *Sins* and Infirmities into which he had fallen, and the various *Events* relating to him, during the foregoing Period. Having expreſſed before GOD proper Diſpoſitions of Mind upon the Review, he renewed his ſolemn Covenant with GOD and entered into freſh Reſolutions of Diligence and Obedience thro' the enſuing Period.——Before he went to viſit his Friends, and eſpecially before he

undertook a Journey, it was his Cuſtom to employ ſome Time in ſeriouſly conſidering, what Opportunities he might have of doing good, that he might be prepared to embrace and improve them; to what Temptations he might be expoſed, that he might be armed againſt them: And upon his Return, he examined himſelf, what his Behaviour had been, and whether he had moſt Reaſon for Pain or Pleaſure on the Reflection; and his previous and ſubſequent Reflections were attended with correſpondent Devotions.

In *October* 1725 he removed his Abode to *Market-Harborough*, near *Kibworth*. He continued his Relation to the Congregation at *Kibworth*, and preached to them, except when Mr. *David Some*, Miniſter at *Harborough* (who had taken this ſmall Society under his paſtoral Care, together with his own) went to adminiſter the *Lord's Supper* to them; and then Mr. *Doddridge* ſupplied his Place. He had been long happy in the Acquaintance and Friendſhip of Mr. *Some*, and was led to *Harborough* by his Deſire to be near a Perſon of ſuch uncommon Piety, Zeal, Prudence and Sagacity. 'In him,' to uſe his own Words, 'he 'had found a ſincere, wiſe, faithful and tender 'Friend. From him he had met with all the Good-'neſs he could have expected from a Father, and had 'received greater Aſſiſtance, than from any Perſon; 'except Dr. *Clark* in the Affair of his Education.' This truly reverend and excellent Man died *May* 29. 1737. 'God was pleaſed to favour him with a 'ſerene and chearful Exit, ſuited to the eminent Piety 'and Uſefulneſs of his Life. I am well ſatisfied, that, 'conſidering how very generally he was known, he 'has left a moſt honourable Teſtimony in the Hearts 'of

'of Thouſands, that he was one of the brighteſt 'Ornaments of the Goſpel and the Miniſtry, which 'the Age hath produced; and that all who had any 'Intimacy with him, muſt have eſteemed his Friend-'ſhip amongſt the greateſt Bleſſings of Life, and the 'Loſs of him amongſt its greateſt Calamities*.' During this Period, in *April* 1727, two young Miniſters in the Neighbourhood, who had been his *Fellow-pupils* and intimate Friends, died. The Loſs of them was very diſtreſſing to him, but helped to quicken his Diligence and Zeal in his miniſterial Work. Concerning the Death of one of them, the only Son of Mr. *Some* of *Harborough*, he thus writes to a Perſon of Quality, who, in that early Part of Life, honoured him with her Friendſhip; 'It hath pleaſed 'GOD to remove my dear Friend, Mr. *Some*, after 'he had lain ſeveral Days in a very ſerene and com-'fortable Frame of Mind, and a few Minutes before 'his Death, expreſſed a very chearful Hope of ap-'proaching Glory. He appointed me to preach at 'his *Funeral*, from *Pſalm* lxxiii. 26. *My Fleſh and 'my Heart faileth: but GOD is the Strength of my 'Heart and my Portion for ever*; which he often re-'peated with great Pleaſure in the neareſt Views of 'the eternal World. To reflect, that GOD is the Por-'tion of our Friends who are ſleeping in *Jeſus*, and 'that he will be our everlaſting Portion and Inheri-'tance, is certainly the nobleſt Support under ſuch an 'Affliction; a Support, which I doubt not but your '*Ladyſhip* hath often felt the Importance of: yet, *Ma-'dam*, tho' this Conſideration may moderate our Sor-'rows, a Stroke of this Nature will be ſenſibly felt,

* *Doddridge*'s Serm. and Tracts, Vol. i. p. 125.

'eſpecially by Perſons of a tender Spirit. For my own 'Part, tho' I have been in daily Expectation of his 'Death ſeveral Months, it ſtrikes me deeper than I can 'eaſily expreſs, and gives me for the preſent, a Diſre-'liſh to all Entertainments and Employments, which 'do not immediately relate to that World, whither he 'is gone. Yet in the midſt of my Sorrows, it is with 'great Pleaſure I reflect on the divine Goodneſs in 'continuing to me many excellent Friends, and a-'mong them your *Ladyſhip*. I deſire your Prayers, 'that GOD would ſupport me under this Affliction 'and do me good by it; and that, now he hath re-'moved a Perſon of ſo promiſing a Character, he 'would pour out more abundant Influences of his 'Spirit upon me, and other young Miniſters, who re-'main, that we may be fitter to ſupply the Want of his 'Services upon Earth, and to meet him with Honour 'and Pleaſure in Heaven.'——The Day after he had attended Mr. *Some*'s Funeral, he received the News of the Death of the other Friend, Mr. *Ragg*, and was invited to his Funeral. Theſe repeated Afflic-tions preſſed heavy upon his affectionate Spirit; but it appears, from his Letters and Papers wrote at this Time, that they had a happy Tendency to increaſe his Serioufneſs and Fervor.

The Account he ſent to a Fellow-pupil of the laſt Scenes of Mr. *Ragg*'s Life is ſo agreeable and in-ſtructive, that I cannot perſuade myſelf to omit it. 'You deſire an Account of the Illneſs and Death 'of good Mr. *Ragg*; and I will tranſmit the moſt 'remarkable Circumſtances to you, in the ſame Or-'der, as they preſent themſelves to my Mind. He 'was taken ill about ten Months before his Death,

'and

'and immediately obliged to leave his Place, as 'Aſſiſtant to Mr. *Watſon* of *Mount-Sorrel*, both in 'the School and the Pulpit, and was never after-'wards capable of public Work. Tho' his Circum-'ſtances were low, Providence took Care of him, 'ſo that he never wanted; but could ſupport the 'Charge of many expenſive Journies and Medicines. 'Perſons in plentiful Circumſtances and of the moſt 'valuable Characters, were fond of an Opportunity 'of entertaining him at their Houſes for a conſi-'derable Time, and contributed generouſly to his 'Support. I mention this, as an Encouragement to 'myſelf and you, to repoſe ourſelves chearfully on 'the Care of Providence, if we ſhould be brought 'into ſuch melancholy Circumſtances. I ſaw him 'frequently, and my Eſteem and Affection for him 'roſe, in Proportion to the Intimacy of our Ac-'quaintance.——He had formed his Notions of prac-'tical Religion upon a deep and attentive Study of 'the divine Nature and Perfections; and placed Re-'ligion in the *Conformity of our Wills to the Will of* 'GOD, rather than in any Height of extatic De-'votion, which the Calmneſs of his Temper did not 'ſo frequently admit. He conſidered *Submiſſion* to 'afflictive Providences, as a moſt conſiderable Part 'of it; and thought it Wiſdom to confine his Re-'gards to *preſent* Duty, without any ſolicitous Con-'cern about future Events, which are in the Hands 'of GOD. His powerful Senſe of the divine Per-'fections gave him the moſt venerable and exalted 'Ideas of that Happineſs, which GOD hath prepared 'for his Favourites; and it was plain, thro' his whole 'Life, that he regarded the Intereſts of Time and

'Senſe as nothing when compared with this. As 'theſe governing Maxims of his Life had engaged 'him to a very diligent Improvement of his Mind, 'and unwearied Endeavours for the Happineſs of 'others, while he was capable of active Services, ſo 'under the Decays of Nature, he was remarkably 'influenced by them. He was always feeble and 'frequently in Pain; yet, I never heard one murmur-'ing repining Word, in thoſe *Months of Vanity*, 'which he was made to poſſeſs, and thoſe *weari-'ſome Nights*, which were appointed for him. No-'thing could be *more amiable*, than that Serenity of 'Spirit, which he expreſſed thro' the whole Courſe 'of his Illneſs. He was as diligent in ſearching out 'proper Aſſiſtance, and as exact in following the 'Phyſician's Preſcriptions with Regard to Medicine, 'Diet and Exerciſe, as if all his Hopes had been in 'this Life; and yet to all Appearance, as eaſy in 'Mind under Diſappointments and increaſing Illneſs, 'as if he felt no Diſorder and apprehended no Dan-'ger. I once perſuaded him to pray with me in the 'Chamber, where we lay together; and never was 'I more affected. Methinks in that Prayer I ſaw his 'very *Heart*. He expreſſed the moſt entire Reſigna-'tion to GOD, and ſeemed to have no Will, no In-'tereſt of his own. Under extreme Illneſs and in the 'near View of Death, he referred Health, Uſeful-'neſs and Life to the *divine* Diſpoſal with as much 'Chearfulneſs, as he could in his moſt proſperous 'Days.——When his Body was weakeſt, his Rea-'ſon ſeemed as ſtrong as ever. A few Weeks before 'his Death, I was talking over with him the Plan 'of a Sermon on *the Perfection of Knowledge in*

'*Heaven*;

'*Heaven*; and when I mentioned this obvious Re-
'flection, How unreaſonable is it, that a Deſire of
'Knowledge ſhould make any good Man unwilling
'to die, he obſerved, that our preſent Enquiries do
'not ſerve to give us *full* Satisfaction, as to the
'Subjects of them; but rather to make us better
'acquainted with the *Difficulties* that attend thoſe
'Subjects, that ſo we may have a more *exquiſite Re-*
'*liſh* for the Diſcoveries, which ſhall be made in a
'future State. Such a Sentiment was peculiarly
'beautiful, as coming from the Mouth of a Perſon,
'who could hardly ſpeak or breathe. When we were
'talking of the Uneaſineſs, which ſome worthy Men
'give themſelves thro' a fond Attachment to parti-
'cular Schemes, or unſcriptural Phraſes, he ſaid,
'*Bigotry* is certainly a very *unwholeſome* Thing, and
'I am afraid theſe good Men will ruin their *Con-*
'*ſtitutions* by being ſo angry with their Brethren. He
'ſaid many other good Things with a very agree-
'ble Air, tho' he was ſo very weak; for he wore
'an habitual Smile upon his Countenance, which
'was peculiarly amiable, while he was under ſuch
'a Preſſure of Affliction.——I never heard any Per-
'ſon ſpeak with a deeper Senſe of the Evil of Sin,
'than he did the laſt Time I was in his Company.
'He ſeemed particularly to enter into the aggravated
'Circumſtances, which attended the Sins of *Chriſ-*
'*tians*, eſpecially *Miniſters*. Innocent and pious as
'his Life had been, he ſeemed to have as affecti-
'onate an Apprehenſion of the Need he had of
'the Atonement and Interceſſion of the Redeemer,
'as the moſt profligate Sinner could have had in
'the like Circumſtances.——There is a great Deal

of

'of Reaſon to believe. that the Thoughts of Death
'had been *familiar* to his Mind: Frequent Illneſs for
'almoſt *ſeven* Years had deeply impreſſed them. Yet
'when it made its nearer Approach, he ſtarted at it.
'In the Beginning of his laſt Illneſs, he ſeemed
'earneſtly to deſire it; and to the laſt declared, that
'he ſhould deliberately chuſe it, rather than the
'Continuance of an uſeleſs, afflicted Life, and that
'he had no anxious Fears as to the Conſequence of
'it. Yet he told me, that he felt Nature recoil at
'the Apprehenſion of it, and that a Life of Vigour
'and Uſefulneſs ſeemed to have ſomething more
'charming in it than he had formerly ſeen. When
'he found his Sickneſs ſo painful, and as much as
'he could well endure, he ſeemed to fear the more
'ſevere Conflict, and dreaded it in one View, while
'he longed for it in another. This Sentiment he ex-
'preſſed, naturally enough, in two Lines which he
'ſpoke extempore to me, as he lay on his Bed,

'*Tir'd out with Life's dead Weight, I panting lie,*
'*A Wretch, unfit to live, awkward to die.*

'He ſmiled at the Oddneſs of the Phraſe, but told me,
'he could find none that was fitter to expreſs ſome
'Remainder of *natural* Reluctance, in Oppoſition to
'his rational and determinate Choice. This *Awk-*
'*wardneſs to die*, as he called it, proceeded from a
'Weakneſs of Spirit, which ſtarted at every Thing
'ſhocking and violent, and rendered him incapable
'of thoſe lively Views of future Happineſs, which
'he had ſometimes experienced in more vigorous
'Days. Tho' he had not thoſe tranſporting Joys,
'which ſome good Men have had in their dying
'Moments, yet his Heart was fixed, truſting in
God

'GOD.——About a Fortnight before he died, we 'kept *a Day of Prayer* on Account of him and Mr. '*Some*. As I went into the Pulpit, he ſaid to me, 'very affectionately, Don't be importunate for my 'Recovery; only pray that GOD would give me a 'more lively Senſe of his Preſence, and that I may 'paſs my Trial well, whatever it may be. He appre-'hended his approaching End, and calmly deſired 'to be left alone for ſome time. He then called-'in his Mother and Friends, talked ſeriouſly and 'chearfully to them; after a painful Struggle, he 'revived for a few Minutes, expreſſed his Confi-'dence in GOD, and humble joyful Expectation of 'approaching Glory and died very eaſily.——I wiſh 'theſe Hints may be of Service towards ſtrengthen-'ing your Faith, and awakening your Deſire after 'that glorious World, whither our excellent *Brother* 'is gone. Let us endeavour to expreſs our Friend-'ſhip by ſuch Offices, as may fit us to meet him and 'each other there, where nothing ſhall ſeparate us, 'or impair the Joy of our mutual Converſation.'

In 1729 he was choſen Aſſiſtant to Mr. *Some* at *Hurborough*; the Congregation there being deſirous to enjoy his Labours more frequently than before: and he preached there, and at *Kib-worth* alternately. ——It was highly improbable, that ſuch *a burning and ſhining Light* ſhould be long confined to ſo narrow a Sphere. Some large Congregations having heard much, and known ſomething, of his Worth, ſought his Settlement with them. But his Regard to Mr. *Some*, Love to his own Congregation, and Deſire to have more Time for Study, than he could have had in a populous Town and large Society, led him to

decline

decline their Application. In 1723 he had an Invitation to the paſtoral Care of a large Congregation in *London*; but he thought himſelf too young to undertake it; and was alſo diſcouraged by the unhappy Differences which at that Time ſubſiſted between the *diſſenting Miniſters* there, about ſubſcribing or not ſubſcribing to *Articles of Faith* in the Words of Man's Device, as a Teſt of *Orthodoxy*; the *Majority* of them being *Non-ſubſcribers*. In his Anſwer to the Gentleman who tranſmitted the Invitation to him, after mentioning ſome other Objections to the Propoſal, he adds, 'I might alſo have been required to *ſubſcribe*, which 'I am reſolved never to do. We have no Diſputes 'on that Matter in theſe Parts. A neighbouring *Gen-* 'tleman once endeavoured to introduce a *Subſcription*; 'but it was effectually over-ruled by the Interpoſition 'of Mr. *Some* of *Harborough*, Mr. *Norris* of *Welford*, 'and Mr. *Jennings*, my Tutor. I ſhall content myſelf 'here with being a benevolent Well-wiſher to the 'Intereſts of Liberty and Peace.'

In 1728 he received a preſſing Invitation from one of the diſſenting Congregations at *Nottingham*, and a few Months after, from the other. There were many recommending Circumſtances in theſe Invitations. The Affection many of the People had expreſſed for him, and the Proſpect of greater Opportunities of Uſefulneſs in ſuch a Situation, led him to take ſome Time to conſider the Affair. It appears, from ſome Account he hath left of it, that he proceeded in the Deliberation with much Caution, and carefully examined his Heart, leſt any mean, unworthy Motives ſhould influence him. He foreſaw ſome Inconveniencies attending a Settlement there, but profeſſeth his

his Readineſs to expoſe himſelf to them, if he was convinced that Duty required it. After he had weighed all Circumſtances, conſulted his wiſeſt Friends and ſought divine Direction, he choſe to decline both theſe Applications, tho' a Settlement at *Nottingham* would have been greatly favourable to his worldly Intereſt. 'I deſire, *ſaith he*, upon the whole, to 'make this Uſe of the Affair, to be ſo much the 'more diligent in Study and watchful in Devotion; 'ſince I ſee, that if ever Providence fixes me with 'any conſiderable Society, I ſhall find a great deal 'to exerciſe my Gifts and Graces, and have leſs 'Time for Study and Retirement, than I have here.'

CHAP. III.

His Entrance on the Work of a TUTOR.

WHEN he left the Academy, his Tutor Mr. *Jennings*, a few Weeks before his Death, much preſſed him to keep in View the Improvement of his Courſe of *academical Lectures*, and to ſtudy in ſuch a Manner, as to refer what occurred to him, to the *Compendiums* which his Tutor had drawn up, that they might be illuſtrated and enriched. Mr. *Doddridge* did not then ſuſpect, what he afterwards learned, that Mr. *Jennings* had given it as his Judgment, that, if it ſhould pleaſe GOD to remove him early in Life, he thought Mr.

Mr. *Doddridge* the moſt likely of any of his Pupils, to purſue the Schemes which he had formed; and which indeed were very far from being compleat, as he died about eight Years after he had undertaken that Profeſſion.

During this his Pupil's Settlement at *Kibworth*, he, agreeable to the Advice of his Tutor, reviewed his Courſe of Lectures with Care. An ingenious young Gentleman, Mr. *Thomas Benyon*, Son of Dr. *Samuel Benyon* a celebrated Miniſter and Tutor at *Shrewſbury*, who died in 1708, had Thoughts of attempting to revive the Scheme of his deceaſed Father. In Converſation one Day with Mr. *Doddridge*, the Diſcourſe turned upon the beſt Method of conducting the preparatory Studies of young Men intended for the Miniſtry. Mr. *Benyon* earneſtly deſired he would write down his Thoughts upon the Subject. This he did, as a Letter to his Friend, which grew into a conſiderable Volume. But when he had juſt finiſhed this Work, his Friend, for whoſe uſe it was principally intended, died, and the Treatiſe remained in his own Hands. The reverend Mr. *Saunders* of *Kettering*, happening to ſee it in his Study, borrowed it, and ſhewed it to the reverend Dr. *Watts*, with whom Mr. *Doddridge* had then no perſonal Acquaintance. Dr. *Watts* was much pleaſed with the Plan, made ſome Remarks upon it, and ſhewed it to ſeveral of his Friends, who all joined with him in an Application to Mr. *Doddridge*, to ſolicit his attempting to carry it into Execution. As they were then in a great meaſure Strangers to him, Mr. *Some* was the Perſon principally employed in managing this Affair. He had long been well acquainted with Mr.

Mr. *Doddridge*, and knew he had every important and desirable Qualification for the Instruction of Youth. He therefore proposed his undertaking it, and pressed it in the strongest Manner. He would by no means allow the Validity of his Plea of Incapacity; but urged, that, supposing him less capable than his Friends believed, he might improve his Time in that Retirement, when engaged in such a Work with a few Pupils, to greater Advantage, than without them. Mr. *Some* had likewise, unknown to him, engaged the Friends of some young Men, to place them under his Care, and thereby prevented another Objection, which might have arisen; and Mr. *Saunders* offered his own Brother to be the first Pupil of this intended *Academy*. What the State of his Mind was, while this Affair was in Agitation, will appear from this *Extract*; 'I do most humbly 'refer this great Concern to GOD, and am sincerely 'willing the Scheme should be disappointed, if it be 'not consistent with the greater Purposes of his 'Glory, yea will not be remarkably subservient to 'them. I depend upon him for Direction in this Affair, and Assistance and Success, if I undertake it. 'While I am waiting his Determination, I would apply more diligently to my proper Business, and act 'more steadily by the Rules I have laid down for 'my Conduct. May He grant, that in all my Schemes 'relating to public Service, I may, as much as possible, divest myself of all Regard to my own Ease 'and Reputation, and set myself seriously to consider, what I can do for the Honour of the Redeemer, and the Good of the World!'

Before

Before this Affair was quite determined, he acknowledgeth it as a kind Providence, that the *diſſenting Miniſters* in that Neighbourhood agreed to meet at *Lutterworth*, *April* 10, 1729, to ſpend a Day in Humiliation and Prayer for the Revival of Religion. Upon that Occaſion Mr. *Some* preached that admirable Diſcourſe, which was afterwards printed, concerning the proper *Methods to be taken by Miniſters for the Revival of Religion* in their reſpective Congregations, from *Revel.* iii. 2. Mr. *Doddridge* appears to have been greatly impreſſed with that Diſcourſe, as many other Miniſters have been. It led him to form and record ſome particular Purpoſes, concerning his Conduct as a Miniſter, grounded upon the Advices contained in it. To this Aſſembly Mr. *Some* propoſed the Scheme he had concerted for the Eſtabliſhment of an *Academy* at *Harborough*, under the Care of his young Friend. The Miniſters unanimouſly concurred with him in their Sentiments of the Propriety and Uſefulneſs of the Scheme and Mr. *Doddridge*'s Qualifications for conducting it; and promiſed all the Aſſiſtance and Encouragement in their Power. This had great Weight in forming his Determination. He conſulted ſome of his Brethren and Friends at a diſtance, particularly Dr. *Clark*. They likewiſe urged his undertaking this Deſign, and at length he conſented to it. One Thing which much encouraged him to enter upon this Office, was, the Circumſtance of his Retreat at *Harborough*; the paſtoral Care of the Congregation there and at *Kibworth*, Mr. *Some* diligently fulfilled; ſo that he had little to do as a Miniſter, but to preach once a Week. Theſe were ſome of his Reflections and Reſolutions upon

upon the Undertaking; 'Providence is opening up-
'on me a Proſpect of much greater Uſefulneſs than
'before, tho' attended with vaſt Labour and Diffi-
'culty. In divine Strength I go forth to the Work,
'and reſolve upon the moſt careful and vigorous
'Diſcharge of all the Duties incumbent upon me,
'to labour for the Inſtruction and watch for the Souls
'of my *Pupils*. I intend to have ſome Diſcourſe
'with them on the *Lord's Day-evenings* upon Sub-
'jects of inward Religion. I will endeavour to give
'a ſerious Turn to our Converſation at other Times,
'and always bear them on my Heart before GOD
'with great Tenderneſs and Affection. I will labour
'to keep ſuch an Inſpection over them, as may be
'neceſſary to diſcover their Capacities, Tempers and
'Failings, that I may behave in a ſuitable Manner
'to them. In all I will maintain a humble Depen-
'dence on divine Influences, to lead me in the Path
'of Duty and Prudence; and enable me to behave
'in a Way anſwerable to the Character in which
'I appear, and thoſe agreeable Expectations, which
'many of my Friends have entertained of me.
'Conſidering the Work before me, I would ſet my-
'ſelf with peculiar Diligence to maintain and in-
'creaſe the Life of Religion in my own Soul, and
'a conſtant Senſe of the divine Preſence and Love.
'For I find, when *this* is maintained, nothing gives
'me any conſiderable Diſquiet, and I have Vigour
'and Reſolution of Spirit to carry me thro' my
'Labours. When I am conſcious of the Want of
'*this*, and any Inconſiſtency of Behaviour towards
'the divine Being, it throws a Damp upon my
'Vigour and Reſolution; yea upon all the other

'Plea-

'Pleaſures of Life. In Order to maintain this habitual delightful Senſe of GOD, I would frequently renew my *Dedication* to him, in that Covenant, 'on which all my Hopes depend, and my Reſolutions for univerſal, zealous Obedience. I will ſtudy 'redeeming Love more, and habitually reſign myſelf and all my Concerns to the divine Diſpoſal. I 'am going to expreſs and ſeal theſe Reſolutions at the '*Lord's Table*: And may this be the happy Period, 'from which ſhall commence better Days of Religion and Uſefulneſs, than I have ever yet known!'

He now reviewed his Plan of academical Studies, with Dr. *Watts'* Remarks, and correſponded with him upon the Subject. He read every valuable Book on the *Education* of Youth, which he could meet with, and made ſuch Extracts as he thought might be ſerviceable in carrying on his Deſign. Beſides which, I find he wrote many Letters to Miniſters of different Denominations, with whom he was acquainted, deſiring their Advice in this great Undertaking; particularly the reverend Dr. *Samuel Wright* of *London*, who favoured him with his Sentiments at large, eſpecially on the Subject of *Divinity-lectures*. He thought it his Wiſdom to make Trial firſt in a more private Way, with two or three *Pupils*, declining to receive others, that offered.

Accordingly, at *Midſummer*, 1729, he opened his *Academy*. His firſt Lecture to his Pupils was of the religious Kind; ſhewing the Nature, Reaſonableneſs and Advantages of *acknowledging GOD* in their Studies. The next contained Directions for their *Behaviour* to him, to one another, to the Family and all about them; with proper Motives to excite

excite their Attention to them: Then he proceeded to common Lectures.——The wiſe Obſervers of Providence will ſee the Loving-kindneſs of GOD to the Church, in thus leading him into an Office, which he diſcharged in ſo honourable and uſeful a Manner. What hath been obſerved likewiſe ſhews the great Caution with which he undertook this Charge, and the deep Senſe he had of its Weight and Importance; and for theſe Reaſons I have been ſo particular in relating the Progreſs of this Affair.

CHAP. IV.

His Settlement at NORTHAMPTON.

MR. *Doddridge* had been employed as a *Tutor* but a few Months, when Providence directed him to a Station of greater miniſterial Uſefulneſs. The diſſenting Congregation at *Caſtle-hill*, in *Northampton*, being vacant by the Removal of their Paſtor, Mr. *Tingey*, to *London*, he preached occaſionally to them, with other neighbouring Miniſters. His Services were ſo acceptable to the People, that they invited and ſtrongly urged him, to accept the paſtoral Charge of them. Some of his Brethren, particularly Mr. *Some*, adviſed his Continuance at *Harborough*; as he would, by his Connection with Mr. *Some*, have more Time to apply to his Work as a *Tutor*, than if he had the ſole

ſole Care of a large Congregation; and there was another Miniſter, who, they thought, would ſupply the Vacancy at *Northampton*, tho' not equally to the Satisfaction of the Congregation. I find, in his Papers, the Arguments for and againſt his Settlement there, ſtated at large, and his own Thoughts upon them; which ſhew with how much Caution he proceeded in this Affair. The Arguments urged by his Friends above-mentioned and their Opinion, had ſo much Weight with him, that he reſolved to continue at *Harborough*. But the ſupreme Diſpoſer determined otherwiſe. Mr. *Same*, in purſuance of his View of the Caſe, went to *Northampton* to perſuade the People to wave their Application. But inſtead of this, when he ſaw their Affection and Zeal in the Affair, and heard the Motives on which they acted, and the Circumſtances in which they were, he was, as he expreſſed it, like *Saul among the Prophets*, and immediately wrote to Mr. *Doddridge* to preſs his Acceptance of the Invitation. Dr. *Clark* ſtrongly urged him to it. He was nevertheleſs, on many Accounts, averſe to it; but was willing to ſhew ſo much Reſpect to that Congregation, as to give them his Reaſons for declining it in Perſon.——As this was his laſt Settlement in Life, his own Account of the Manner in which he was conducted to it, will, I hope, be agreeable and inſtructive; particularly to his Friends. 'While I was pleaſing myſelf with 'the View of a Continuance at *Harborough*, I little 'thought how few Days would lead me to a Deter-'mination to remove from it. But Providence had 'its own ſecret Deſigns, at that Time inviſible to 'me. I went to *Northampton* the laſt *Lord's Day* in

'*November*

'*November* 1729, to take Leave of my good Friends 'there, as gently as I could; and preached a Ser-'mon, to diſpoſe them to ſubmit to the Will of 'GOD, in Events which might be moſt contrary to 'their Views and Inclinations, from *Acts* xxi. 14. '*And when he would not be perſuaded, we ceaſed, ſay-'ing, The Will of the Lord be done.* On the Morn-'ing of that Day an Incident happened, which af-'fected me greatly. Having been much urged on '*Saturday-evening*, and much impreſſed with the 'tender Intreaties of my Friends, I had, in my ſe-'cret Devotion, been ſpreading the Affair before 'GOD, tho' as a Thing almoſt determined in the '*Negative*; appealing to him, that my chief Rea-'ſon for declining the Call, was the Apprehenſion 'of engaging in more Buſineſs, than I was capable 'of performing, conſidering my Age, the Largeneſs 'of the Congregation, and that I had no Proſpect 'of an *Aſſiſtant*. As ſoon as ever this Addreſs was 'ended, I paſſed thro' a Room of the Houſe in 'which I lodged, where a Child was reading to 'his Mother, and the only Words I heard diſtinctly 'were theſe, *And as thy Days, ſo ſhall thy Strength 'be.* Tho' theſe Words were ſtrongly impreſſed up-'on my Mind, and remained there with great Force 'and Sweetneſs, yet I perſiſted in my Refuſal. But 'that very Evening, happening to be in Company 'with one of the *Deacons* of that Congregation, he 'engaged me to promiſe to preach his *Father's Fune-'ral-ſermon*, from a particular *Text*, on timely No-'tice of his Death; which it was imagined would 'be in a few Weeks. It pleaſed GOD to remove 'him that Night, which kept me there till *Wedneſ-*

'*day*. Going in the Interval to ſome Houſes, where 'I had been a Stranger, and receiving Viſits from 'Perſons of the Congregation, whom I had not ſo 'much as heard of, I was convinced, beyond all 'Doubt, of the earneſt Deſire of my Friends there 'to have me ſettled among them. I ſaw thoſe Ap-'pearances of a ſerious Spirit, which were very af-'fecting to me. Several attended the *Funeral*, who 'were not ſtated Hearers there, and expreſſed much 'Satisfaction in my Labours. Before I went away, 'the *young Perſons* came to me in a Body, earneſtly 'intreated my coming among them and promiſed 'to ſubmit to all ſuch Methods of Inſtruction, as 'I ſhould think proper.' This laſt Circumſtance he acknowledgeth, in his Dedication of his *Sermons to young People*, was the Conſideration, which turned the Scales for his going to *Northampton*, after they had long hovered in Uncertainty. 'Upon the whole, I 'was perſuaded it was my Duty to accept the In-'vitation. It was indeed with great Reluctance; as 'I had gone contrary to the Advice of ſome Friends, 'for whom I had a high Regard, and it was break-'ing my very agreeable Connections at *Harborough*. 'I thought there was a Proſpect of doing good at '*Northampton*, equal to what I could ever hope to 'have as a Miniſter; and was much afraid, if I de-'clined the Invitation, the Congregation would be 'greatly injured. There were ſome Steps in the 'Leadings of Providence, which ſeemed to me ex-'ceedingly remarkable; and tho' ſome of my Friends 'have much blamed and diſcouraged me, I could 'not refuſe, without offering the moſt apparent In-'jury to my own Conſcience.' Some of his Friends here

here referred to, quickly ſaw Reaſon to approve his Conduct, and adore the Wiſdom of Providence in diſpoſing him to ſettle there.

December 24, 1729. He removed to *Northampton*; and about three Weeks after entered upon Houſe-keeping. Being deſirous to begin his new Relation, as a Head of a Family, with GOD, he engaged ſeveral of his Friends to ſpend an Evening in *Prayer* with him, for the Preſence and Bleſſing of GOD in his new Habitation. On that Occaſion he expounded *Pſalm* ci, and teſtified before GOD and them, what were his Purpoſes and Reſolutions as to *Family-government*.——Upon examining into the State of his own Mind, he ſoon found that Religion had been declining in it, thro' his Anxiety about this new Settlement, his Concern to leave his *Harborough* friends, and the Hurries attending his Removal and furniſhing his Houſe. As ſoon, therefore, as he was fixed in it, he ſet himſelf to revive Religion in his Heart; and, among other Methods, he determined to ſet apart one whole Day for *Faſting*, *Humiliation* and *Prayer*, to animate his own Soul, and engage the divine Bleſſing on his Family, Studies and Labours. It may not be unprofitable to inſert the Scheme he purſued on ſuch Days, in his own Words. 'The *Saturday*, 'immediately preceding the *Lord's Day*, on which the 'Lord's Supper is to be adminiſtered, I propoſe to 'ſpend as a Day of *extraordinary Devotion*. I will en-'deavour to have diſpatched all my Buſineſs, and what-'ever is neceſſary to my Preparation for ſuch a Day, 'on *Friday-night*; particularly I will look over my 'Diary and other Memorandums, which may be of 'Uſe to me in the Faſt itſelf. I will riſe early; endea-

'vour, while riſing, to fix upon my Mind a Senſe of 'God and my ownUnworthineſs, and will then ſolemn-'ly addreſs myſelf to God for his Aſſiſtance in all 'the particular Services of the Day, of which I will 'form a more particular Plan than this. I will then 'read, and afterwards expound in the Family, ſome 'Portion of Scripture, peculiarly ſuitable to ſuch an 'Occaſion, and will make a Collection of ſuch Leſ-'ſons. After Family-worſhip I will retire and pray 'over the Portion of Scripture I have been explain-'ing. I will then ſet myſelf, as ſeriouſly as I can, 'to revive the Memory of my paſt Conduct; eſpeci-'ally ſince the laſt Seaſon of this Kind. I will put 'ſuch Queſtions as theſe to myſelf,——What Care 'have I taken in the Exerciſes of *Devotion?* What 'Regard have I maintained to God in the *Intervals* 'of it? What Diligence have I uſed in regarding '*Providence* and redeeming *Time?* What Command 'have I exerciſed over my *Appetites* and *Paſſions?* 'What Concern have I had to diſcharge *relative* 'Duties? How have I reliſhed the peculiar *Doc-'trines* of the Goſpel? And upon the whole, how 'am I *advancing* in my Journey to a better World? '——I will then record my Sins with their pecu-'liar Aggravations, that I may humble myſelf be-'fore God for them; and my Mercies, with the 'Circumſtances that ſet them off, that I may return 'fervent Thanks for them. Having made a *Cata-'logue* of Hints upon both theſe Subjects, I will 'ſpend ſome time in Meditation upon them; and 'having read ſome *Pſalms* or *Hymns*, which ſpeak 'the Language of godly Sorrow, I will go into the 'Preſence of God, particularly confeſſing my Sins

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'and the Demerit of them, ſolemnly renouncing 'them, and renewing my Covenant againſt them. I 'will then conſider, what Methods are proper to be 'taken, that I may avoid them for the future. A '*devotional Lecture* to my *Pupils* will be an impor-'tant Part of the Work of this Day. I will after 'that ſpend ſome time in Prayer for them, my Fa-'mily and People. The Remainder of my Work 'ſhall be *Praiſe*, with which I think I ought to 'conclude even Days of Humiliation; tho' ſome-'times a larger or ſmaller Space of Time ſhall be 'allotted to this Work, as peculiar Circumſtances 'require. After a little Refreſhment, I will converſe 'with ſome of my *Pupils* privately about inward 'Religion; which I may do with ſome peculiar Ad-'vantage, after having been lecturing to them on 'ſuch a Subject, and ſo particularly praying for them. 'I would ſpend the Evening in grave Converſati-'on with ſome pious Friends, with whom I can 'uſe great Freedom as to the State of their Souls: 'And at Night review the whole, and conclude the 'Day with ſome religious Exerciſes, ſuited to the 'Work in which I have been engaged, and the 'Frame of my own Soul; and will keep an Account 'of what paſſeth at theſe Seaſons. My GOD, aſſiſt me 'in this important Duty. Make it ſo comfortable 'and uſeful to me, that I may have Reaſon to praiſe 'thee, that my Thoughts were directed and my Re-'ſolutions determined to it.' With theſe pious Exerciſes, and in this ſolemn Manner, did he enter on his Miniſtry at *Northampton*.

That he might be better qualified for, and quickened to, that large paſtoral Work now devolved upon

him, he employed ſome of the Time between his *Settlement* and *Ordination*, in reading the beſt *Treatiſes* of the Qualifications and Duties of Miniſters; particularly *Chryſoſtom on the Prieſthood*, *Bowles' Paſtor evangelicus*, *Burnet on the paſtoral Care*, and *Baxter's Gildas Salvianus*. He likewiſe read the *Lives* of ſome pious active Miniſters; particularly of Mr. *P. Henry*, which he often ſpoke of as affording him much Inſtruction and Encouragement. He ſelected the moſt important Advices, Reflections and Motives contained in theſe Books, which he frequently reviewed. He alſo at this Time made a Collection of thoſe Maxims of Prudence and Diſcretion, which he thought demanded a Miniſter's Attention, if he deſired to ſecure Eſteem and Uſefulneſs.

About two Months after his Settlement at *Northampton*, it pleaſed GOD to viſit him with a dangerous Illneſs, which gave his Friends many painful Fears, that the Reſidue of his Years of Uſefulneſs to them and to the World would be cut off. But, after a few Weeks of languiſhing, GOD mercifully reſtored his Health. While he was recovering, but yet in a very weak State, the Time came, which had been fixed for his *Ordination*. Of the Tranſactions of that Day, he has preſerved the following Account. ‘ *March* 19, 1729-30. The afflicting Hand ‘ of GOD upon me hindered me from making that ‘ Preparation for the Solemnity of this Day, which ‘ I could otherwiſe have deſired, and which might ‘ have anſwered ſome valuable End. However, I ‘ hope it hath long been my ſincere Deſire to dedi‘ cate myſelf to GOD in the Work of the *Miniſtry*; ‘ and that the Views, with which I determined to

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'undertake the Office, and which I this Day ſolemnly profeſſed, have long ſince been fixed. The 'Work of the Day was carried on in a very honourable and agreeable Manner. Mr. *Goodrich* of '*Oundle* began with Prayer and reading the Scriptures. Mr. *Dawſon* of *Hinkley* continued the Exercife. Then Mr. *Watſon* of *Leiceſter* preached a 'ſuitable Sermon from 1 *Tim.* iii. 1. *This is a true* '*Saying, if a Man deſire the Office of a Biſhop, he* '*deſireth a good Work.* Mr. *Norris* of *Welford* then 'read the Call of the *Church*, of which I declared 'my Acceptance: he took my Confeſſion of Faith, 'and Ordination-vows and proceeded to ſet me a-'part by Prayer. Mr. *Clark* of *St. Albans* gave the 'Charge to me, and Mr. *Saunders* of *Kettering* the 'Exhortation to the People. Then Mr. *Mattock* of '*Daventry* concluded the whole Solemnity with Pray-'er. I cannot but admire the Goodneſs of GOD to 'me in thus accepting me in the Office of a *Mini-'ſter*, who do not deſerve to be owned by him as 'one of the meaneſt of his *Servants*. But I firmly 'determine, in the Strength of divine Grace, that I 'will be faithful to GOD, and the Souls committed 'to my Charge; and that I will perform what I 'have ſo ſolemnly ſworn. The great Indiſpoſition 'under which I labour, gives me ſome Apprehen-'ſion, that this Settlement may be very ſhort: but, 'thro' Mercy, I am not *anxious* about it. I have 'ſome chearful Hope, that the GOD, to whom I have 'this Day been, more ſolemnly than ever, devoting 'my Service, will graciouſly uſe me either in this 'World or a better; and I am not ſolicitous about 'particular Circumſtances, where or how. If I know

'any Thing of my Heart, I apprehend I may adopt 'the Words of the *Apoſtle*, that it is *my earneſt Ex-* 'pectation and Hope, that in nothing I ſhall be aſhamed, 'but that Chriſt ſhall be magnified in my Body, whe-'ther it be by Life or by Death; that, to me to live 'is Chriſt, and to die unſpeakable *Gain*. May this 'Day never be forgotten by me, nor the dear Peo-'ple committed to my Charge, whom I would 'humbly recommend to the Care of the great 'Shepherd!'

The annual Return of his *Ordination-day* was obſerved by him with ſome peculiar Solemnity in his ſecret Devotions. Thus he writes upon it; 'It is 'this Day, fifteen Years, ſince I have borne the *pa-'ſtoral Office* in the Church of *Chriſt*. How many 'Mercies have I received in this Character! But 'alas! how many Negligences and Sins have I to 'be humbled for before GOD! Yet I can call him 'to record upon my Soul, that the Office is my '*Delight*, and I would not reſign the Pleaſure of it 'for any Price, which the greateſt Prince upon Earth 'could offer me.'

CHAP.

CHAP. V.

His Diſcharge of his Miniſtry *at* NORTHAMPTON.

MR. *Doddridge* having entered on the paſtoral Office with ſo much Serioufneſs and Solemnity, we are now to ſee with how much Faithfulneſs and Zeal he performed his Vows, and *fulfilled the Miniſtry he had received of the Lord Jeſus.*——It was his firſt Care, as a *Paſtor*, to know the State of his Flock. As it was large, and lay diſperſed in moſt of the neighbouring Villages, he had frequent Meetings with the Deacons and a few other Perſons belonging to it, of whom he made particular Enquiries concerning the Members and ſtated Hearers, their Names, Families, Places of Abode, Connections and Characters. He entered in a Book the Reſult of theſe Enquiries, and what other Intelligence of this Kind he could honourably procure. This Book he often conſulted, that he might know how, in the moſt prudent and effectual Manner, to addreſs them in public and private; and made ſuch Alterations from Time to Time in this Liſt, as Births, Deaths, Additions, and his increaſing Acquaintance with his People required. By this Liſt he was directed in the Courſe of his *paſtoral Viſits*, and could form ſome Judgment what Degree of Succeſs attended his Labours. Here he inſerted the Names and Characters of the loweſt *Ser-*

wants in the Families under his Care, that he might remember, what Inſtructions, Admonitions and Encouragements they needed; what Hints of Exhortation he had given to them or others, how they were received, what Promiſes they had made him, and who wanted *Bibles* or other religious Books, that he might ſupply them. By this Liſt he was directed how to pray for them. He likewiſe wrote down particular Hints of this Kind, as they occurred, which were to be taken Notice of in the *hiſtorical Regiſter* of his Congregation; eſpecially when the many Revolutions of one Kind or another made it neceſſary for him to renew it.

It hath been already obſerved what Care and Pains he took in compoſing his *Sermons*, when he firſt entered on the Miniſtry. His Work as a *Tutor* and the paſtoral Care of a large Congregation, rendered it next to impoſſible that he ſhould be ſo exact and accurate afterwards: Nor was it needful; having habituated himſelf for ſeveral Years to correct Compoſitions, having laid up ſuch a Fund of Knowledge, eſpecially of the *Scriptures*, which was daily increaſing by his Studies and Lectures, he ſometimes only wrote down the Heads and leading Thoughts of his Sermons, and the principal Texts of Scripture he deſigned to introduce. But he was ſo throughly Maſter of his Subject, and had ſuch a ready Utterance and ſo warm a Heart, that perhaps few Miniſters can compoſe better Diſcourſes than he delivered from theſe ſhort Hints. When his other important Buſineſs would permit, when he was called to preach upon particular Occaſions, or found his Spirits depreſſed by bodily Infirmities, or other afflictive

flictive Providences, he thought it his Duty to write his Sermons more largely. Of what kind they were, the World has had a ſufficient *Specimen* in thoſe, which have been publiſhed. And it is imagined all Perſons of Judgment and Candour will allow, that they are well calculated to anſwer the great End of preaching. The vital Truths of the Goſpel, and its Duties, as enforced by them, were his favourite Topics. He conſidered himſelf as a *Miniſter of the Goſpel*, and therefore could not ſatisfy himſelf without preaching *Chriſt and him crucified*. He never puzzled his Hearers with dry Criticiſms and abſtruſe Diſquiſitions; nor contented himſelf with moral Eſſays and philoſophical Harangues, with which the Bulk of his Auditory would have been unaffected and unedified. He thought it *Cruelty* to GOD's Children to give them *Stones*, when they came for *Bread*. 'It is my Deſire, *ſaith he*, not to entertain 'an Auditory with pretty lively Things, which is 'comparatively eaſy, but to come cloſe to their 'Conſciences, to awaken them to a real Senſe of 'their ſpiritual Concerns, to bring them to GOD, 'and keep them continually near to him; which, to 'me at leaſt, is an exceeding hard Thing.' He ſeldom meddled with *controverſial Points* in the Pulpit; never with thoſe, with which he might reaſonably ſuppoſe his Congregation was unacquainted; nor ſet himſelf to confute Errors, with which they were in no Danger of being infected. When his Subject naturally led him to mention ſome *Writers*, from whom he differed, he ſpoke of them and their Works with Candour and Tenderneſs; appealing conſtantly to the *Scriptures*, as the Standard, by

which all Doctrines are to be tried. He ſhewed his Hearers of how little Importance moſt of the Differences between *Proteſtants* are, and choſe rather to be a *Healer of Breaches*, than to widen them. He always ſpoke with Abhorrence of paſſionately inveighing againſt our Brethren in the *Pulpit*, and making chriſtian Ordinances the Vehicle of *malignant* Paſſions. He thought this equally affronting to God and pernicious to Men; poiſoning inſtead of feeding the Sheep of *Chriſt*. He ſeldom preached *topical* Sermons, to which any Text of Scripture relating to the Subject might be affixed; but choſe to draw his Materials and Diviſions from the *Text* itſelf; and this gave him an Opportunity of introducing ſome uncommon ſtriking Thoughts, ariſing from the Text, its Connection, or the Deſign of the ſacred Writer. When his Subject was more comprehenſive, than could be well diſcuſſed on one *Lord's Day*, he generally choſe a new Text, in order to ſupply him with freſh Materials, keep up the Attention of his Hearers and increaſe their Acquaintance with their Bibles. He choſe ſometimes to illuſtrate the *Scripture-hiſtories*, and the Character of Perſons there recorded. He ſelected the moſt inſtructive Paſſages in the *Prophets*, relating to the Caſe of the *Iſraelites*, or ſome particular good Man among them, and accommodated them to the Circumſtances of *Chriſtians*, where he thought there was a juſt and natural Reſemblance. In theſe Diſcourſes he had an Opportunity of explaining the Deſigns of the Prophecies, diſplaying divine Wiſdom, Faithfulneſs and Grace, and ſuggeſting many important Inſtructions. This Method produced a Variety in his Diſcourſes, and

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was pleaſing and edifying to his Hearers. He thought himſelf fully juſtified in theſe Accommodations by the Practice of the inſpired Writers of the *New Teſtament*. He was always warm and affectionate in the *Application* of his Sermons, and experimentally deſcribed the Workings of the Heart, in the various Circumſtances, which he had Occaſion to treat of: Thus he came home to his *Hearers' Boſoms*, and led them to ſee their real Characters, wherein they were defective, and how far they might juſtly be comforted and encouraged. He gives this Reaſon for that Warmth of devout Affection, with which he addreſſed his Hearers; 'While I have any Reverence 'for Scripture or any Knowledge of human Nature, 'I ſhall never affect to ſpeak of the Glories of '*Chriſt*, and of the *eternal* Intereſts of Men, as coldly, as if I were reading a Lecture of *Mathema*-'*ticks*, or relating an Experiment in *natural Philoſo*-'*phy*. It is indeed unworthy the Character of a Man 'and a Chriſtian to endeavour to tranſport Men's '*Paſſions*, while the *Underſtanding* is left uninformed 'and the *Judgment* unconvinced. But ſo far as is 'conſiſtent with a proper Regard to this leading 'Power of our Nature, I would ſpeak and write of 'divine Truths with a *holy Fervency*. Nor can I 'imagine that it would bode well to the Intereſt of 'Religion to endeavour to lay all thoſe Paſſions '*aſleep*, which ſurely GOD implanted in our Hearts 'to ſerve the religious as well as the civil Life, and 'which, after all, will probably be employed to 'ſome very *excellent* or very *pernicious* Purpoſes *.'

* Ten Sermons, Pref. p. 10, 11.

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He thought it a Part of miniſterial Prudence to take public Notice of remarkable *providential Occurrences*, affecting the Nation, the Town, or any conſiderable Number of his Hearers; any uncommon Appearances in Nature, or other Events, that were the Subject of general Converſation; the Seaſons of the Year and eſpecially the Mercies of Harveſt; and he endeavoured in his Diſcourſes to graft Leſſons of Wiſdom and Piety upon them.——He choſe to preach *Funeral-ſermons* for moſt of thoſe who died in Communion with his Church, even the pooreſt; and for others, where there was any thing remarkable in their Character or Removal. He imagined the Minds of their Relations and Friends were at ſuch times more diſpoſed, than uſual, to receive Advice, and would need and drink-in the Conſolations of the Goſpel. Theſe Diſcourſes were alſo generally attended by the Acquaintance and Neighbours of the deceaſed Perſons, who were not his ſtated Hearers; and he endeavoured to improve ſuch Occaſions for conveying ſome uſeful Impreſſions to their Minds.——He never had a ſtated *Aſſiſtant*, but conſtantly preached twice every *Lord's Day*, when his Health permitted; except ſome of his *ſenior Pupils*, who had entered on the Miniſtry, were diſengaged, and then they performed the Services of one Part of the Day. But even then, ſo ſolicitous was he not to *do the Work of the Lord negligently*, that he often preached in the *Evening*. A Set of Sermons againſt *Popery*, the laſt of which, *viz.* on *the Abſurdity and Iniquity of Perſecution* is publiſhed, and his Diſcourſes on *Regeneration*, were in the Number of his *Evening-lectures*. Whatever Services he had performed

formed on the Lord's Day, when there was no Evening-lecture, he repeated his Sermons to his own Family, and as many of his People and Neighbours as choſe to attend, at his own Houſe; and then ſometimes entered into a few *critical* Remarks on his Text, and learned Reflections on his Subject, for the Benefit of his Pupils, which would have been unprofitable to a popular Auditory.——It was his uſual Cuſtom, on a Lord's Day-morning, before Sermon, to *expound* ſome Portion of the Scriptures, and draw practical Inſtructions from it; directing his Hearers, at the ſame Time, in what Manner they ſhould read and reflect upon the Word of GOD.——He had an extraordinary Gift in Prayer, cultivated with great Diligence; and upon particular as well as common Occaſions expreſſed himſelf with Eaſe, Freedom and Variety, with all the Evidences of a ſolid Judgment, amidſt the greateſt Serioufneſs and Fervour of Spirit. In the Adminiſtration of the *Lord's Supper* he was remarkably devout and lively. He endeavoured to affect the Hearts and excite the Graces of his Fellow-chriſtians by devotional Meditations upon ſome pertinent *Paſſages of Scripture*; that the Subſtance of what he had ſaid might be more eaſily recollected. He took the ſame Method in adminiſtring the Ordinance of *Baptiſm*.——The *Hymns*, which he compoſed to aſſiſt the Devotions of his Congregation, have been publiſhed, and are another Inſtance of the Pains he took to promote their Piety.

Beſides his ſtated Work on a *Lord's Day* and his *Lectures* preparatory to the Lord's Supper, he maintained a religious Exerciſe every *Friday-evening* at his Meeting-place, or his own Houſe, as the Seaſon

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of the Year, or the Circumſtances of his Health, rendered moſt convenient. On theſe Occaſions he went thro' the *Pſalms* in a Courſe of Expoſition; afterwards the *Prophecies of the Old Teſtament relating to the Meſſiah* and his Kingdom; the *Promiſes* of Scripture; and ſometimes repeated Sermons he had formerly preached, as his Friends particularly deſired or might beſt tend to keep up an agreeable Variety. For ſeveral Winters he preached a Lecture, every *Thurſday-evening*, at another Meeting-houſe in the Town, which lying nearer the Centre of it, was more convenient than his own. There he preached a Set of Diſcourſes on the *Parables of Chriſt*; and another on the *Nature, Offices and Operations of the holy Spirit*.——As a great Part of his Congregation came from the neighbouring Villages he uſed to go once or twice a Year to each of them, and to ſome oftner, and preach among them. He choſe to make theſe Viſits at the uſual Feſtivals and their reſpective Wakes, as the Inhabitants at thoſe Seaſons had Leiſure to attend his Services, and were in ſome peculiar Danger of having their Senſe of Religion weakened. At theſe Viſits he had Opportunities of converſing and praying with the infirm and aged, who could ſeldom attend his Labours at *Northampton*. When any of them died, he choſe to preach their *Funeral-ſermons* in the Villages, where they had lived, that their Neighbours and Acquaintance might have the Benefit of them.

While I am mentioning his Abilities, Diligence and Zeal as a *Preacher*, I would add, that he was much eſteemed and very popular. He had an *Earneſtneſs* and *Pathos* in his Manner of ſpeaking, which,

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as it ſeemed to be the natural Effect of a ſtrong Impreſſion of divine Truths upon his own Heart, tended greatly to affect his Hearers, and to render his Diſcourſes more acceptable and uſeful, than if his *Delivery* had been more calm and diſpaſſionate. His *Pronunciation* and *Action* were, by ſome Judges, thought rather too ſtrong and vehement; but to thoſe who were acquainted with the Vivacity of his Temper and his uſual Manner of Converſation, they appeared quite natural and unaffected.

He was very exact in the Exerciſe of *chriſtian Diſcipline*, and in ſeparating from the Church thoſe, who were a Reproach to their chriſtian Profeſſion. To this painful Work he was ſometimes called, and a *congregational Faſt* was kept on the ſad Occaſion. ——When the Work of Religion ſeemed to be at a ſtand; when few or none appeared to be under ſerious Impreſſions and Convictions, or there was a viſible Coldneſs and Remiſſneſs among his Hearers, his Heart was much affected; he laboured and prayed more earneſtly, both in public and private; and *Days of Prayer* were ſet apart by the Church, in order to obtain of GOD an Effuſion of his Spirit to revive Religion among them.

He had a deep Concern and affectionate Regard for the *riſing Generation*. Beſides an *annual* Sermon to young Perſons on *New Year's-day*, he often particularly addreſſed them in the Courſe of his preaching; and in his Converſation alſo, diſcovered that Senſe of the *Importance of the riſing Generation*, which he hath expreſſed in his Sermon upon that Subject, and which he hath ſo warmly exhorted Parents to cultivate, in his *Sermons on the Education*

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of Children. He much lamented the growing Neglect of Miniſters to *catechiſe* the Children of their Congregations; and to this Neglect imputed many of the Irregularities, which are to be ſeen in Youth. Many Parents are hardly capable of it; and many, who are, neglect it. He therefore looked upon this, as a moſt *important* Part of his paſtoral Work, and purſued it, during the Summer-ſeaſons, thro' the whole Courſe of his Miniſtry, notwithſtanding his many Avocations. He was ſo ſenſible of the Uſefulneſs of this Work, and the Skill and Prudence neceſſary to conduct it, that I find this, among other Reſolutions formed at his Entrance on the Miniſtry, 'I will often make it my humble Prayer that GOD 'would teach me to ſpeak to *Children* in ſuch a 'Manner, as may make early Impreſſions of Reli-'gion upon their Hearts.' He had much Satisfaction in theſe pious Attempts. Several Children, who died while they were under his catechetical Inſtructions, manifeſted ſuch a deep Senſe of Religion, ſuch rational Views and lively Hopes of Glory, as were delightful and edifying to their Parents and Friends.

——He eſtabliſhed and encouraged private Meetings for *ſocial Prayer*; eſpecially *religious Aſſociations* among the young Perſons of the Congregation, who uſed to meet weekly for Reading, religious Diſcourſe and Prayer; and entered into Engagements to watch over one another in the Spirit of Meekneſs, and to animate and encourage each other in their chriſtian Courſe. Theſe Societies were formed according to their different Ages; and ſometimes one young Perſon of the greateſt Knowledge and Humility was a Kind of *Preſident*, who kept up the Order of the Society.

Society, and gave the *Paſtor* Hints by which he might be led to eſtabliſh thoſe who were wavering, and encourage thoſe who who were timorous in Religion. There was one Society of *young Men*, in which ſome of his younger *Students* were joined, to which he uſed to propoſe ſome *practical Queſtion* weekly, and they returned an Anſwer in writing the next Week. Theſe Anſwers he threw together, enlarged upon and delivered on *Friday-evening*, inſtead of his uſual Expoſition or Sermon as above-mentioned. He found the Advantage of theſe Aſſociations in many Reſpects; particularly in the Readineſs, with which thoſe, who had belonged to them, ſet up the Worſhip of GOD in their own Families, and the honourable Manner, in which they conducted it. ——He was very ſolicitous to bring ſober and ſerious young Perſons into Communion with the Church, and obviate their Objections againſt it. His Reaſons for this, and the Arguments by which he urged it, may be ſeen in his Diſcourſe to young People, entitled, ' *Religious Youth invited to early Communion.*'

To thoſe who were acquainted with the large Sphere of Service in which he was engaged, it was a Matter of Surprize, that he could ſpare ſo much Time, as he did, for *paſtoral Viſits*; as there were few Days in which he was not employed in viſiting the ſick and afflicted, and other Perſons, with a View to their ſpiritual Intereſt. He knew the Value of Time too well, to ſpend it in formal, unprofitable or long Viſits. He was careful, when he went into any Family, to turn the Diſcourſe into a religious Channel and leave an Impreſſion of Piety behind him. He ſeriouſly exhorted *Heads of Families* to mind

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Religion as the main Concern, to guard againſt the Love of the World, and to *command their Children and their Houſhold to keep the Way of the Lord.* He took Notice of the Children and Servants in Families, gave them Hints of Advice and Encouragement, propoſed to them ſome Text of Scripture to remember and reflect upon, and furniſhed them with Bibles and practical Books. He viſited the Cottages of the *Poor*, and addreſſed them with ſo much Condeſcenſion and Familiarity, that they would be free in their Converſation with him upon religious Concerns and the State of their Souls. No Viſits gave him more Satisfaction than theſe; and he often expreſſed his Wonder and Grief, that any Miniſters ſhould neglect ſuch Perſons, out of too much Regard to thoſe who were rich; or to any Studies not eſſential to Uſefulneſs.——But finding that, with his utmoſt Diligence, he could not viſit all the Families in ſo large and ſcattered a Society, ſo often as he wiſhed, he, on *December* 4, 1737, propoſed to the Congregation to chuſe four Perſons of diſtinguiſhed Piety, Gravity and Experience to the Office of *Elders*; which they accordingly did. He thought there was a Foundation for that Office in Scripture; at leaſt, that the Circumſtances of ſome Paſtors and Churches rendered it expedient, that there ſhould be ſuch Officers choſen; who ſhould inſpect the State of the Church, and aſſiſt the *Paſtor* in ſome Part of his Work*. Theſe *Elders* divided the Congregation among them, viſited and prayed with the Sick, took Notice of and converſed with thoſe, who ſeemed to be under religious Impreſſions or were propoſed to Com-

* Theological Lectures, p. 500.

Communion; and were ſometimes employed in admoniſhing and exhorting. They met together weekly, and he generally attended them; that he might receive the Obſervations they made, and might give them his Aſſiſtance and Advice, where Caſes of peculiar Difficulty occurred. Theſe Meetings were always concluded with Prayer. He found great Comfort and Advantage from their Services, and the Church thought itſelf happy in them.

It was a Grief to him to find, that the Children of ſome of his Hearers had never been taught to read, thro' the Ignorance or Poverty of their Parents. Therefore, in 1738, he perſuaded his People to concur with him in eſtabliſhing a *Charity-ſchool*. To this End, they agreed to contribute certain Sums, weekly or yearly, as their reſpective Circumſtances would admit. He had the Satisfaction to find, that this benevolent Deſign met with ſo much Encouragement, that there was a Foundation laid for inſtructing and cloathing *twenty* Boys. Theſe were ſelected and put under the Care of a pious ſkilful Maſter, who taught them to read, write and learn their Catechiſm, and brought them regularly to public Worſhip. An *anniverſary Sermon* was preached and a Collection made for the Benefit of the School. Several of the *Doctor*'s Friends at a Diſtance, often gave generous Benefactions of Money or Books for the Uſe of the School; by which, and from himſelf, the Children were ſupplied with Bibles, Catechiſms and other proper Books. He often viſited the School, to ſupport the Maſter's Authority and Reſpect, to examine the Proficiency of the Children, catechiſe, inſtruct and pray with them; and the *Truſtees* viſited

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it weekly by Rotation, to obſerve the Behaviour and Improvement of the Children, and to receive the Maſter's Report concerning them. This Inſtitution has been ſerviceable to the temporal and eternal Intereſt of many, who might otherwiſe have been expoſed to great Ignorance and Wretchedneſs; and it is ſtill kept-up by the Congregation on the ſame Plan, tho' it wants ſome of thoſe Advantages, which it derived from the *Doctor*'s large Acquaintance and Influence.——Theſe are ſome Sketches of the Manner in which he fulfilled his Miniſtry: And I have inſiſted the more largely upon this Subject, as it may furniſh ſome Hints, which may be uſeful to thoſe, who are engaged in the ſame important Work, or are training up for it.

The *Doctor* took great Pains to preſerve upon his Mind a deep Senſe of the *Importance* of his Office, that he might diſcharge it in the beſt Manner poſſible; and to maintain a fervent *Affection* for his People, as what would contribute to make his Labours eaſy to himſelf, and acceptable and uſeful to them. He kept a *Memorandum-book* on his Deſk, in which he ſet down Hints, as they occurred to him, of what might be done for the Good of the Congregation; of Perſons to be viſited, the Manner of addreſſing them and many ſuch Particulars. At the Cloſe of every Year he took a large and diſtinct View of its State, wrote ſome Remarks upon it, and laid down Rules for his future Conduct in his Relation to it.——He was pleaſed when he had Opportunities of attending the *Ordinations* of his Brethren; and when he returned from them, conſidered his own Concern in them, as a Miniſter, and renewed,

ed, before GOD, his Engagements to Fidelity. After one of theſe Services he thus writes; 'At this Ordination, I preached from *Hebrews* xiii. 17, *They watch for your Souls, as they that muſt give Account.* It was a ſolemn, uſeful Day, and left ſome deep Impreſſions on my Heart. I would remember that, teaching others, I teach myſelf. I have many Cares and Labours. May GOD forgive me, that I am ſo apt to forget thoſe of the paſtoral Office! I now reſolve 1. To take a more particular Account of the Souls committed to my Care. 2. To viſit, as ſoon as poſſible, the whole Congregation, to learn more particularly the Circumſtances of them, their Children and Servants. 3. I will make as exact a Liſt as I can, of thoſe that I have Reaſon to believe are unconverted, awakened, converted, fit for Communion, as well as thoſe that are in it. 4. When I hear any Thing particular, relating to the religious State of my People, I will viſit them and talk with them. 5. I will eſpecially be careful to viſit the Sick. I will begin immediately with Inſpection over thoſe under my own Roof, that I may with the greater Freedom urge other Heads of Families to a like Care. O my Soul, *thy* Account is great. It is high Time, that it be got into better Order. Lord, I hope thou knoweſt, I am deſirous of approving myſelf a faithful Servant of Thee, and of Souls. O, watch *over me*, that I may watch *over them*; and then, all will be well. Continue theſe Things on the Imagination of my Heart, that my own Sermon may not another Day, riſe up in Judgment againſt me.'

——This is a Specimen of his Reflections and Reſolutions on ſuch Occaſions, which were anſwered in his general Conduct. The

The Reader will not wonder, that, amidſt ſuch [illegible] to ſerve his Congregation [illegible] their preſent and eternal Happineſs, he [illegible] *Love for his Works* [illegible] Miniſters have been more [illegible] by their People, than he was [illegible] at his firſt Settlement among them, his Miniſtry was attended with extraordinary Succeſs, [illegible] were added to the Church; and during the whole Courſe of his Services, it continued very numerous and flouriſhing. In ſome of them indeed he had Grief. Some unſound Tempers were uncharitable; others were ſeduced by the Errors of the *Moravians*, and whom he endeavoured in vain to reclaim; and a few of them proved notoriouſly vicious: Nor is it ſurprizing that in ſo large a Congregation there ſhould be ſome diſobedient to the Word, and incorrigible under the beſt Means and moſt vigorous, affectionate Attempts to reclaim and ſave them; but God overruled theſe Diſappointments for his Good. When he had recorded ſome of theſe Trials, he adds, 'God has ſanctified all theſe Grievances 'to me, and made me more humble, more watch-'ful, more mortified to this vain World, and its Inte-'reſts and Enjoyments, than I ever remember to have 'been before. He has viſited me from Time to 'Time with ſuch ſtrong Conſolations, with ſuch de-'lightful Manifeſtations of his Love, that, in this Con-'nection, I am his Debtor for all theſe Afflictions; 'and from this growing Experience of his Goodneſs, 'I am encouraged, and have determined, to leave 'myſelf with him, and to have no Will, no Intereſt 'of my own, ſeparate from his. I have been re-

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'newing the Dedication of myſelf and Services to 'him, with as entire a Conſent of Heart, as I think 'myſelf capable of feeling; and with that calm Ac-'quieſcence in him, as my Portion and Happineſs, 'which I would not reſign for ten thouſand Worlds.'

——But in far the greater Part of the Church under his Care he had much Comfort, and daily *rejoiced over them in the Lord.* So entire was the Friendſhip that ſubſiſted between them, that he declined Invitations to ſettle in other Places, particularly in *London*, where his ſecular Intereſt would have been much advanced, out of the Love he bore to his *Northampton*-friends. His great Concern was to do as *much* Service for them, and be as *little* burthenſome to them, as poſſible; for he *ſought not theirs, but them.* And moſt of them, in return, ſtudied to honour and ſerve him, to ſtrengthen his Hands, and encourage his Labours. He reckoned the Providence, which fixed him with them, among the moſt ſingular Bleſſings of his Life; and in his laſt *Will*, where he could not be ſuſpected of Flattery, he bears Teſtimony to their Character, obſerving, 'that he had ſpent the moſt delightful Hours of his 'Life, in aſſiſting the Devotions of as ſerious, as grate-'ful, and as deſerving a People, as perhaps any Mi-'niſter ever had the Honour and Happineſs to ſerve.'

——I mention this Circumſtance, as a *Motive* to thoſe of them, who yet remain, not to forfeit the Character he gave of them; and principally, as an *Encouragement* to Miniſters to imitate his Diligence, Zeal, Moderation and Contentment, if they wiſh to ſhare in the Eſteem, Comfort and Succeſs, with which he was honoured.

CHAP. VI.

His Method of Education *and Behaviour as a* TUTOR.

IT has been already obſerved (Chap. III.) what Pains Dr. *Doddridge* took to furniſh himſelf for this important and difficult Office, upon what Principles he had undertaken it, and what Encouragement he met with in it, before his Removal to *Northampton*. Upon his Settlement there, and his Worth being more known, the Number of his Pupils increaſed, ſo that in the Year 1734, he found it needful to have an *Aſſiſtant* in this Work, to whom he aſſigned Part of the Care of the *Junior-pupils*, and the Direction of the Academy, during his Abſence. He was ſolicitous to maintain the Eſteem of his ſucceſſive *Aſſiſtants* in the Family, by his own Behaviour to them, and the Reſpect, which he required from the Students to them: And they thought themſelves happy in his Friendſhip, and the Opportunities they had, by his Converſe, Inſtructions and Example, to improve themſelves, while they were aſſiſting in the Education of others.

As the Method of Education in the Seminaries of *Proteſtant Diſſenters* is little known, it may be proper to give ſome general Account of his; which bears a near Reſemblance to others of the Kind. He choſe to have as many of his Students in his own Family

Family as his Houſe would contain, that they might be more immediately under his Eye and Government. The Orders of this Seminary were ſuch, as ſuited a Society of *Students*; in a due Medium between the Rigour of School-diſcipline, and an unlimited Indulgence. As he knew that Diligence in redeeming their Time was neceſſary to their Attention to Buſineſs, and Improvement of their Minds, it was an eſtabliſhed Law, that every Student ſhould riſe at *Six o' Clock* in the Summer, and *Seven* in the Winter. A *Monitor* was weekly appointed to call them, and they were to appear in the public Room, ſoon after the fixed Hour. Thoſe who did not appear were ſubject to a pecuniary Penalty, or, if that did not cure their Sloth, to prepare an additional academical Exercife; and the *Monitor's* Neglect was a double Fine. Their *Tutor* ſet them an Example of Diligence, being generally preſent with them at theſe early Hours. When they were thus aſſembled, a *Prayer* was offered up, ſuited to their Circumſtances, as Students, by himſelf when preſent, or by them in their Turns. Then they retired to their reſpective Cloſets till the Time of *Family-worſhip*. The *Doctor* began that Service with a ſhort Prayer for the divine Preſence and Bleſſing. Some of the Students read a Chapter of the *Old Teſtament* from *Hebrew* into *Engliſh*, which he expounded critically, and drew practical Inferences from it; a Pſalm was then ſung and he prayed. But on the *Lord's Day-mornings* ſomething entirely devotional and practical was read inſtead of the uſual Expoſition. In the Evening, the Worſhip was conducted in the ſame Method, only a Chapter of the *New Teſtament* was read by the Students from *Greek* into

Breakfaſt, which he expected: and the Senior-Students at Noonday prayed. They, who boarded in other Houſes in the Town, were obliged to attend his Family-worſhip, and take their Turns in Reading and Prayer, as well as to perform it in the ſeveral Houſes, where they lived. Thoſe who were abſent from it were ſubject to a Fine, and, if it were frequent, to a public Reprehenſion before the whole Society. By this Method of conducting the religious Services of his Family, his Pupils had an Opportunity, during their Courſe, of hearing him expound moſt of the *Old Teſtament*, and all the *New Teſtament* more than once, to their Improvement as Students and Chriſtians. He recommended it to them to take Hints of his Illuſtrations and Remarks, as what would be uſeful to them in future Life; eſpecially if their Situation or Circumſtances prevented their having the Works of the beſt Commentators. He adviſed them to get the Old Teſtament and *Wetſtein's* Greek Teſtament, interleaved in Quarto, in which to write the moſt conſiderable Remarks for the Illuſtration of the Scriptures, which occurred in his Expoſitions, and in their own Reading, Converſation and Reflections. The *Family-expoſitor* ſufficiently ſhews, how worthy his Remarks were of being written and retained, and how his Family was daily entertained and inſtructed.——Soon after Breakfaſt, he took the ſeveral Claſſes in their Order and lectured to each about an Hour. His *Lectures* were generally confined to the Morning; as he choſe to devote the Afternoon to his private Studies and paſtoral Viſits. His *Aſſiſtant* was employed at the ſame Time in lecturing to thoſe, whom he had more immediately under his Care. He

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has given ſome general Account of the Courſe of his *Pupils'* Studies in his ſhort Memoirs of the Life and Character of Mr. *Thomas Steffe*, ſo that I have little more to do on this Head, than tranſcribe it.

One of the firſt Things he expected from his *Pupils*, was to learn *Rich*'s Short-hand, which he wrote himſelf, and in which his Lectures were written; that they might tranſcribe them, make Extracts from the Books they read and conſulted, with Eaſe and Speed, and ſave themſelves many Hours in their future Compoſitions. Care was taken in the firſt Year of their Courſe, that they ſhould retain and improve that Knowledge of *Greek* and *Latin*, which they had acquired at School, and gain ſuch Knowledge of *Hebrew*, if they had not learned it before, that they might be able to read the *Old Teſtament* in its original Language: A Care very important and neceſſary! To this End, beſides the Courſe of Lectures in a Morning, *claſſical Lectures* were read every Evening, generally by his Aſſiſtant, but ſometimes by himſelf. If any of his Pupils were deficient in their Knowledge of *Greek*, the Seniors, who were beſt ſkilled in it, were appointed to inſtruct them at other Times. Thoſe of them, who choſe it, were alſo taught *French*. He was more and more convinced, the longer he lived, of the great Importance of a *learned*, as well as a *pious* Education for the Miniſtry: And finding that ſome who came under his Care were not competently acquainted with *claſſical* Knowledge, he formed a Scheme to aſſiſt Youths in their Preparations for academical Studies, who diſcovered a promiſing Genius and a ſerious Temper. He met with Encouragement in this Scheme from the Countenance

and Contributions of many of his Friends, and had ſome inſtructed under his Eye; but as it only commenced about *two* Years before his Death, much Progreſs could not be made in it.——Syſtems of *Logic, Rhetoric, Geography* and *Metaphyſics* were read during the firſt Year of their Courſe, and they were referred to particular Paſſages in other Authors upon theſe Subjects, which illuſtrated the Points, on which the Lectures had turned. To theſe were added Lectures on the Principles of *Geometry* and *Algebra*. Theſe Studies taught them to keep their Attention fixed, to diſtinguiſh their Ideas with Accuracy and to diſpoſe their Arguments in a clear, conciſe and convincing Manner.——After theſe Studies were finiſhed, they were introduced to the Knowledge of *Trigonometry, Conic-ſections* and *celeſtial Mechanics* *. A Syſtem of natural and experimental *Philoſophy*, comprehending *Mechanics, Statics, Hydroſtatics, Optics, Pneumatics*, and *Aſtronomy*, was read to them; with References to the beſt Authors on theſe Subjects. This Syſtem was illuſtrated by a neat and pretty large *philoſophical Apparatus*; part of which was the Gift of ſome of his Friends, and the Remainder purchaſed by a ſmall Contribution from each of the Students at his Entrance on that Branch of Science. Some other Articles were touched upon, eſpecially *Hiſtory, natural* and *civil*, as the Students proceeded in their Courſe, in order to enlarge their Underſtandings and give them venerable Ideas of the Works and Providence of GOD.——A diſtinct View of the *Anatomy* of

* A Collection of important Propoſitions, taken chiefly from Sir *Iſaac Newton*, and demonſtrated, independent on the reſt. They relate eſpecially, tho' not only, to *centripetal* and *centrifugal* Forces.

of the human Body was given them, as it tended to promote their Veneration and Love for the great Architect of this amazing Frame, whose Wonders of providential Influence also are so apparent in its Support, Nourishment and Motion: and all concurred to render them agreeable and useful in Conversation, and to subserve their honourable Appearance in the Ministry.——A large System of *Jewish Antiquities*, which their *Tutor* had drawn up, was read to them in the latter Years of their Course, in order to illustrate numberless Passages in the Scriptures, which cannot be well understood without a Knowledge of them. In this Branch of Science likewise, they were referred to the best Writers upon the Subject. *Lampe's Epitome of ecclesiastical History* was the Ground-work of a Series of Lectures upon that Subject; as was *Buddæi Compendium Historiæ Philosophicæ* of Lectures on the Doctrines of the ancient Philosophers in their various Sects.

But the chief Object of their Attention and Study, during three Years of their Course, was his *System of Divinity*, in the largest Extent of the Word; including what is most material in *Pneumatology* and *Ethics*. In this *Compendium* were contained; in as few Words as Perspicuity would admit, the most material Things which had occurred to the *Author's* Observation, relating to the Nature and Properties of the *human Mind*, the Proof of the *Existence* and *Attributes of GOD*, the *Nature of moral Virtue*, the various *Branches* of it, the *Means* subservient to it, and the *Sanctions* by which its Precepts, considered as GOD's *natural Law*, are inforced; under which Head the natural Evidence of the *Immortality* of the Soul was

largely examined. To this was added ſome Survey of what is, and generally has been, the *State of Virtue* in the World; from whence the Tranſition was eaſy to the Need of a *Revelation*, the Encouragement to hope for it, and the Nature of the Evidence, which might probably attend it. From hence the Work naturally proceeded to the *Evidence* produced in Proof of that Revelation, which the *Scriptures* contain. The *Genuineneſs*, *Credibility* and *Inſpiration* of theſe ſacred Books were then cleared up at large, and vindicated from the moſt conſiderable Objections, which *Infidels* have urged. When this Foundation was laid, the *chief Doctrines* of Scripture were drawn out into a large Detail; thoſe relating to the *Father*, *Son* and *Spirit*, to the original and fallen *State of Man*, to the Scheme of our *Redemption by Chriſt*, and the Offices of the *Spirit*, as the great Agent in the Redeemer's Kingdom. The Nature of the *Covenant of Grace* was particularly ſtated, and the ſeveral *Precepts* and *Inſtitutions* of the *Goſpel*, with the Views which it gives us of the *concluding Scenes* of our World and of the *eternal State* beyond it. What ſeemed moſt evident on theſe Heads was thrown into the *Propoſitions*, ſome of which were *problematical*; and the chief *Controverſies* relating to each were thrown into the *Scholia*; and all illuſtrated by a very large Collection of *References*, containing perhaps, one Lecture with another, the Subſtance of forty or fifty *Octavo-pages*, in which the Sentiments and Reaſonings of the moſt conſiderable Authors on all theſe Heads, might be ſeen in their own Words. It was the Buſineſs of the Students to read and contract theſe References, in the Intervals between the Lectures;

Lectures; of which, only three were given in a Week, and ſometimes but two. This was the *Author*'s capital Work, as a *Tutor*. He had ſpent much Labour upon it, and was continually enriching it with his Remarks on any new Productions upon the ſeveral Subjects handled in it. This Syſtem his Pupils tranſcribed. It is now publiſhed; and the World will judge of its Value and Suitableneſs to anſwer the End propoſed, and will obſerve how judiciouſly it was calculated to lead the Students gradually on from the Principles, to the moſt important and difficult Parts of *theological* Knowledge*. His Heart was much ſet upon their diligent Application to the Study of this Syſtem; and the rather, as he thought the Study of *Divinity* was too much neglected in many Seminaries, and other Branches of Science of infinitely leſs Importance in themſelves, eſpecially to Perſons intended for the Miniſtry, were too cloſely purſued.——Beſides the Expoſitions in the Family above mentioned, *critical Lectures* on the New Teſtament were weekly delivered, which the Students were permitted and encouraged to tranſcribe, to lead them to the better Knowledge of the divine Oracles. Theſe contained his Remarks on the Language, Meaning and Deſign of the ſacred Writers, and the Interpretations and Criticiſms of the moſt conſidera-

* I am no Stranger to the Character that was given of this Work in the *Monthly Review*. But that Account of it was drawn up in ſo very injudicious and uncandid a Manner, and the Author of *that Article* appeared to be ſo utterly unacquainted with the Subject he wrote upon, that no intelligent Reader could be much influenced by it. The *Doctor*'s Friends therefore thought it needleſs to enter into a particular Confutation of it, and choſe to truſt the Work to make its Way by its own Merit and the Character of its Author.

ble Commentators. Many of theſe he has inſerted in the *Family-expoſitor*.——*Polite Literature* he by no means neglected; nor will it be deſpiſed by any, but thoſe who know not what it is: yet 'he could 'not think it the one Thing needful: he thought 'the ſacred *Scriptures* were the grand Magazine, 'whence the moſt important, and therefore by far 'the greateſt Number of, academical Lectures were to 'be drawn.'—In the laſt Year of the Courſe, a Set of Lectures on *Preaching* and the *paſtoral Care* was given. Theſe contained general Directions concerning the Method to be taken to furniſh them for the work of preaching; the Character of the beſt practical Writers and Commentators upon the Bible; many particular Rules for the Compoſition of Sermons, their proper Style, the Choice and Arrangement of Thoughts, and the Delivery of them; Directions relating to public Prayer, Expoſition, Catechiſing, the Adminiſtration of the Sacraments and paſtoral Viſits. To theſe were added many general Maxims, for their Converſation and Conduct as Miniſters, and a Variety of prudential Rules for their Behaviour in particular Circumſtances and Connections, in which they might be placed.—While the Students were purſuing theſe important Studies, ſome Lectures were given them on *civil Law*, the *Hieroglyphics* and *Mythology* of the Ancients, the *engliſh Hiſtory*, particularly the Hiſtory of *Nonconformity*, and the Principles, on which a Separation from the Church of *England* is founded. The *Tutor* principally inſiſted upon thoſe laid down by Dr. *Calamy*, in his Introduction to the ſecond Volume of his *Defence of moderate Nonconformity*; being of the ſame Opinion with Mr. *Locke*, who ſent Dr. *Calamy* Word, that

that 'he had read his Introduction, and that while 'the *Proteſtant Diſſenters* kept cloſe to thoſe Princi-'ples, they would ſufficiently maintain their Ground, 'and juſtify their Separation from any eſtabliſhed, 'national Church, if that Church ſhould aſſume an 'Authority to impoſe Things, which ought to be 'left *indifferent* *.'

One Day in every Week was ſet apart for *public Exerciſes*. At theſe Times the *Tranſlations* and *Orations* of the *Junior-ſtudents* were read and examined. Thoſe who had entered on the Study of *Pneumatology* and *Ethics*, produced in their turns *Theſes* on the ſeveral Subjects aſſigned them, which were mutually oppoſed and defended. Thoſe who had finiſhed *Ethics* delivered *Homilies*, (as they were called, to diſtinguiſh them from *Sermons*) on the natural and moral Perfections of GOD, and the ſeveral Branches of moral Virtue; while the *Senior-ſtudents* brought *Analyſes* of Scripture, the *Schemes* of Sermons, and afterwards the *Sermons* themſelves, which they ſubmitted to the Examination and Correction of their *Tutor*. In this Part of his Work he was very exact, careful and friendly; eſteeming his Remarks on their Compoſitions more uſeful to young Preachers, than any general Rules of Compoſition, which could be offered them by thoſe, who were themſelves moſt eminent in the Profeſſion. In this View, he furniſhed them with ſubordinate Thoughts and proper Scriptures for Proof or Illuſtration, retrenching what was ſuperfluous and adding what was wanting.

It was his Care, thro' the whole Courſe of their Studies, that his Pupils might have ſuch a *Variety* of

* *Mayo*'s Fun. Serm. for Dr. *Calamy*, p. 26.

Lectures weekly, as might engage and entertain their Minds without diſtracting them. While they were attending and ſtudying Lectures of the greateſt Importance, ſome of leſs Importance, tho' uſeful in themſelves, were given in the Intervals. Theſe had generally ſome Connection with the former, and all were adapted to make *the Man of GOD perfect, thoroughly furniſhed unto all good Works.* He contrived, that they ſhould have as much to read, between each Lecture, as might keep them well-employed; allowing due Time for neceſſary Relaxations, and the reading of *practical Writers.* He often recommended it to them and ſtrongly inſiſted upon it, that they ſhould converſe with ſome of theſe daily, eſpecially on the *Lord's Day*, in order to ſubſerve at once the Improvement of the Chriſtian and the Miniſter; and he frequently reminded them, that it argued a great Defect of *Underſtanding*, as well as of real *Piety*, if they were negligent herein.——He often examined what *Books they read*, beſides thoſe to which they were referred in their Lectures, and directed them to thoſe, which were beſt ſuited to their Age, Capacities and intended Profeſſion: And in this Reſpect, they enjoyed a great Privilege, as they had the uſe of a large and valuable *Library* conſiſting of ſeveral thouſand Volumes: Many of them the *Doctor* had purchaſed himſelf; others were the Donation of his Friends, or their ſeveral Authors; and each Student at his Admiſſion contributed a ſmall Sum towards enlarging the Collection: The Student's Name was inſerted in the Book or Books purchaſed with his Contribution, and it was conſidered as his Gift. To this Library the Students had Acceſs at all Times,

under

under ſome prudent Regulations as to the Time of keeping the Books. The *Tutor* was ſenſible that a well-furniſhed Library would be a Snare, rather than a Benefit, to a Student, except he had the Advice of a more experienced Friend in the Choice of thoſe he ſhould read; as he might throw-away his Time in thoſe, which were of little Importance, or anticipate the Peruſal of others, which might more properly be reſerved to ſome future Time. To prevent this, he ſometimes gave his Pupils *Lectures on the Books* in the Library; going over the ſeveral Shelves in order; informing them of the Character of each Book and its Author, if known; at what Period of their Courſe, and with what ſpecial Views, particular Books ſhould be read; and which of them it was deſirable they ſhould be moſt familiarly acquainted and furniſhed with, when they ſettled in the World. His Pupils took Hints of theſe Lectures, which at once diſplayed the ſurprizing Extent of his Reading and Knowledge, and were in many Reſpects very uſeful to them.

The *Doctor's Manner of Lecturing* was well adapted to engage the Attention and Love of his Pupils, and promote their diligent Study of the Lectures. When the *Claſs* was aſſembled, he examined them in the laſt Lecture; whether they underſtood his Reaſoning; what the *Authors* referred to, ſaid upon the Subject; whether he had given them a juſt View of their Sentiments, Arguments and Objections, or omitted any that were important? He expected from them an Account of the Reaſoning, Demonſtrations, Scriptures, or Facts contained in the *Lecture* and *References*. He allowed and encouraged them to propoſe any Objections, which might ariſe in their own Minds, or which

which they met with in the Authors referred to, of which they did not think there was a ſufficient Solution in the Lecture: Or to mention any *Texts* that were miſapplied, or from which particular Conſequences might not be fairly drawn; and to propoſe others, which either confirmed or contradicted what he advanced: And if at any Time their Objections were petulant or impertinent, he patiently heard and mildly anſwered them. He was ſolicitous, that they ſhould thoroughly underſtand his Lectures, and what he ſaid for the Illuſtration of them: If he obſerved any of them inattentive, or thought they did not ſufficiently underſtand what he was ſaying, he would aſk them what he had ſaid, that he might keep up their Attention and know whether he expreſſed himſelf clearly. He put on no magiſterial Airs, never intimidated nor diſcouraged them, but always addreſſed them with the Freedom and Tenderneſs of a *Father*. He never expected nor deſired, that they ſhould blindly follow his Sentiments, but permitted and encouraged them to *judge for themſelves*. To aſſiſt them herein, he laid before them what he apprehended to be the Truth with all Perſpicuity, and impartially ſtated all Objections to it. He never concealed the Difficulties, which affected any Queſtion, but referred them to Writers on both Sides, without hiding any from their Inſpection. He frequently and warmly urged them, not to take their Syſtem of Divinity from any *Man* or *Body of Men*, but from the Word of God. The BIBLE was always referred and appealed to, upon every Point in Queſtion, to which it could be ſuppoſed to give any Light. Of his Honeſty and Candour in this reſpect, the World has had a ſuf-

ſufficient Proof in his *Theological Lectures.*——He reſolutely checked any Appearances of *Bigotry* and *Uncharitableneſs*; and endeavoured to cure them, by ſhewing the guilty Perſons the Weakneſs of their Underſtandings, and what might be ſaid in Defence of thoſe Principles, which they diſliked; reminding them at the ſame Time of the great Learning and excellent Character of many who eſpouſed them. He much diſcouraged a haughty Way of thinking and ſpeaking; 'eſpecially when it diſcovered itſelf in a 'petulant Inclination to employ their Talents at *Sa-* 'tire, in ridiculing the Infirmities of plain, ſerious 'Chriſtians, or the Labours of thoſe Miniſters, who 'are willing to condeſcend to the meaneſt Capa- 'cities, that they may be *wiſe to win Souls.*'

It was his great Aim to give them *juſt and ſublime Views* of the Miniſtry, for which they were preparing, and lead them to direct all their Studies ſo as to increaſe their Furniture and Qualifications for it. To this End he endeavoured 'to poſſeſs them 'with a deep Senſe of the Importance of the *Goſ-* 'pel-ſcheme for the Recovery of Man from the Ruins 'of the Apoſtacy, and his Reſtoration to GOD and 'Happineſs, by a *Mediator*; to ſhew them that this 'was the great End of the divine Counſels and 'Diſpenſations; to point out what *Chriſt* and his 'Apoſtles did to promote it; to diſplay before them 'thoſe generous Emotions of Soul, which ſtill live 'and breathe in the New Teſtament: And then, 'when their Minds were warmed with ſuch a Sur- 'vey, to apply to them, as Perſons deſigned by Pro- 'vidence to engage in the ſame Work, to ſupport 'and carry on the ſame Intereſt, who therefore muſt

'be

'be actuated by the ſame Views and imbibe the ſame 'Spirit. He thought ſuch as theſe the moſt impor- 'tant Lectures a *Tutor* could read; tending to fill 'the Minds of his Pupils with noble and elevated 'Views, and to convince them, that the Salvation 'of *one Soul* was of infinitely greater Importance, 'than charming a thouſand ſplendid Aſſemblies with 'the moſt elegant Diſcourſes that ever were delivered. 'He thought ſuch a Zeal and Tenderneſs would 'ariſe from theſe Views, as would form a Miniſter 'to a popular Addreſs, abundantly ſooner and more 'happily, than the moſt judicious Rules which it is 'poſſible to lay down*.'——He frequently inculca- ted upon them the Neceſſity of *preaching Chriſt*, if they deſired to ſave Souls; of dwelling much upon the Peculiarities of the Goſpel-ſcheme, and the Doc- trines of Chriſt and the Spirit; of conſidering *their own* Concern in them, and endeavouring to feel their Energy on their own Spirits, that they might appear to their Hearers as giving Vent to the Fulneſs of their Hearts on its darling Subjects.

He was deſirous that his Pupils ſhould be *experimen- tal Preachers*, and have thoſe peculiar Advantages, which nothing but an Acquaintance with Caſes, and an Obſervation of Facts can give: That they ſhould be well acquainted with the various *Exerciſes of the Soul*, relating to its eternal Concerns, by reading the beſt Writers upon the Subject, and carefully obſerv- ing the Workings of their own Hearts. He recom- mended it to them, frequently to handle theſe Sub- jects with Seriouſneſs and Tenderneſs, which would increaſe a People's Eſteem for them and their La- bours;

* Sermons and Tracts, Vol. II. p. 288.

bours; encourage them to be free in communicating the State of their Souls, and contribute to edify and comfort their pious Hearers. To qualify them for this Part of their Work, he not only gave them the beſt Directions, but often took them with him, if the Circumſtances of the Caſe and the Family rendered it proper, when he went to baptize Children, to viſit Perſons under awakenings of Conſcicence, religious Impreſſions or ſpiritual Diſtreſs; or thoſe that were ſick and dying; that they might ſee his Manner of converſing and praying with them, and have their own Hearts improved by ſuch affecting Scenes. With the ſame View he introduced them to the Acquaintance of ſome ſerious Perſons of his Congregation. He thought a Knowledge of their hidden Worth and Acquaintance with Religion, and hearing their Obſervations concerning the Temper, Character and Labours of deceaſed Miniſters, would improve the Minds of his *Pupils*, and increaſe their Eſteem for the Populace in general. He imagined that from their Remarks on Books and Sermons, and their Account of the various Exerciſes of their own Minds, where politer Perſons are generally more reſerved, they might learn how to addreſs to thoſe of a low Education, and be formed to an experimental Strain of Preaching. It was his frequent Caution, that they ſhould not deſpiſe the *common People*, nor think Condeſcenſion to them, to be mean and unworthy of a Scholar; that they ſhould not refuſe Settlements, where they might be uſeful, becauſe there were few wealthy, judicious and polite in the Congregation: It was his Advice, that in ſuch Situations, they ſhould endeavour to improve the Underſtandings

ſtandings of their Hearers and make Company of them; aſſuring them, from his own Obſervation and Experience, that they would find plain ſerious Chriſtians ſome of their moſt ſteady, affectionate Friends, and their greateſt Joy. He exhorted them to ſtudy the *Temper* of their People, that they might, ſo far as they could with Conſcience and Honour, render themſelves agreeable to them in their Miniſtrations and Converſe. Thus they might hope gradually to bring them off their Attachment to particular *Phraſes* and *Modes*, prevent Differences, and ſo far ſecure their Affections, that they would not be diſpoſed to differ with, or complain of, a Miniſter, who ſhewed himſelf moderate and condeſcending, and at the ſame time applied himſelf diligently to his great Work, tho' their Sentiments and his ſhould in ſome Reſpects diſagree.——That they might be qualified to appear with Eſteem and Honour in the World, and preſide over politer Societies with Acceptance, he not only led them thro' a Courſe of *polite Literature*; but endeavoured to form them to an agreeable Behaviour and Addreſs; maintaining the ſtricteſt Decorum in his own Family, and animadverting upon every Treſpaſs of it. To this End likewiſe, he obſerved their Way of ſpeaking, inſtructed them in the proper Manner of *Pronunciation*, and laboured to prevent their contracting any unnatural Tone or Geſture: And while he was cautioning them upon this Head, he had the Humility to warn them, not to imitate *himſelf* in an Error of this Kind, which he was ſenſible of, but could not entirely correct. To aſſiſt them herein, they often read to him, and he was deſirous that they ſhould ſometimes preach before him, that he

he might put them into a Method of correcting what was improper in their Manner, before it was formed into a Habit.

Another Method taken to render them able Miniſters of the New Teſtament was this; The *Senior-ſtudents* for the Miniſtry, before they began to preach, uſed, on the *Lord's Day-evenings*, to viſit the neighbouring Villages, and hold *private Meetings* for religious Worſhip in ſome licenſed Houſes there. Two of them generally went together: A ſerious Sermon on ſome uncontroverted and important Subject of Religion was repeated, and one of them prayed before and the other after it, with proper Intervals of ſinging. This Cuſtom was very uſeful, both in exerciſing the Gifts of the Students, giving them a proper Degree of Courage, when they appeared in public Aſſemblies; abating the Prejudices ſome have entertained againſt the Way of Worſhip amongſt *Diſſenters*, ſpreading the Knowledge of divine Things, and inſtructing and comforting ſome, whoſe Circumſtances prevented their attending, where they would have choſen to ſpend the Sabbath. When the Aſſembly was diſmiſſed, a few ſerious People would often ſtay, and ſpend ſome time in religious Diſcourſe with the Perſons who had been officiating. In ſuch *Schools* as theſe they learned, what no *academical Lectures* alone could have taught them with equal Advantage.

It was an Inſtance of the *Doctor*'s great Concern for his Pupils' Improvement, that, as often as his other Buſineſs would permit, he allowed them *Acceſs to him* in his own Study; to aſk his Advice in any Part of their Studies, to mention to him any Difficulties,

culties, which they met with in their private reading, or the Lectures, and which they did not chuſe to propoſe in the *Lecture-room*. He encouraged them to aſk his Opinion of any *Texts* of Scripture, they did not underſtand; and he explained them and directed them to particular Commentators, who threw Light upon them.——He was ſolicitous to improve all thoſe Moments, which he ſpent with them, for their Advantage. He therefore uſed frequently at Meals to enquire of them, in order, what they had been reading, or what *Texts* they had, according to his general Direction, choſen for the Subject of that Day's pious Meditation; and would make ſuch Reflections upon them, as might be ſerviceable to them all as Students and Chriſtians.——From theſe Particulars it appears, what Pains he took that they might be qualified for Uſefulneſs in the Miniſtry, or other Stations, for which they were intended.——He ſometimes expreſſed his Fears, leſt ſome of his Pupils, who were intended for *Trade*, ſhould be ſo fond of Books and Studies, as to neglect a proper Application to it; he gave them many friendly Cautions upon this Head, and often ſuggeſted to them important Maxims, by attending to which, they might carry on their Buſineſs with Honour and Succeſs, and at the ſame Time improve in a moral and religious Character *.

But

* As more of the young Perſons intended for *Trade* enjoy an *academical* Education now, than formerly, it may be uſeful to ſuch to read ſome Advices, which, in the Year 1726, he wrote to a young Man, who had a Taſte for reading and learning, and was entering into a Merchant's Compting-houſe, after he had left the Academy. 'You urge me to ſend you ſome Directions about the Management 'of your Studies. I may hereafter give you ſome Hints upon the 'ſeveral

But his main Care, and what he apprehended eſſential to their Uſefulneſs, was, that they might be *pious and holy Men*. With this View the ſtricteſt Regard was paid to their *moral Character*, and their Behaviour out of the Hours of Study and Lecture was narrowly inſpected. Enquiry was made, both of them and his Friends in the Town, what Houſes they frequented and what Company they kept. No Student was

' ſeveral Subjects, which I ſuppoſe you would be inclinable to touch
' upon. I may open to you a *Magician's Palace*, which I myſelf
' have as yet taken but a tranſient Survey of, without viſiting each
' of its Apartments to examine the Curioſities contained there. But
' when I conſider how rich the Furniture is, and how exquiſite a
' Reliſh you have for the Entertainment which it contains, me-
' thinks I am afraid you ſhould grow too fond of it. The Buſi-
' neſs therefore of this Letter ſhall be, to intreat you to endeavour
' to bring your Studies under ſuch Regulations, that they may not
' be injurious to *Health*, or *Trade*, or *Devotion*.——As your Conſti-
' tution is not very athletic, if you ſhould bear hard upon it by too
' cloſe an Attention to Books or Thought, the Conſequence would
' probably be, that, as ſoon as you had begun to adjuſt your Ideas
' and fix your Schemes for the future Employment of Life, you
' would find yourſelf incapable of proſecuting them, and may lan-
' guiſh away the Remainder of your Days in Abſence from your
' Study, when a ſmall Acquaintance with it had made you ſen-
' ſible of its Charms, and perhaps allured you to expect a great
' Deal more Satisfaction in it, than you would ever in fact have
' found. How-ever, you would regret the Loſs in Proportion to the
' Expectation you had formed, whether regular or extravagant. I
' may add, that by impairing your Health, you would become in a
' great Meaſure unfit for that Sphere of Life, in which Providence
' hath placed you.——Let us remember, my dear and prudent
' Friend, that we are to place our Point of Life, not in an Attempt
' to know and to do every Thing, which will certainly be as unſuc-
' ceſsful, as it is extravagant; but in a Care to do that *well*, which
' Providence hath aſſigned us, as our peculiar Buſineſs. As I am a *Mi-*

niſter,

was permitted to be from home after *Ten o' Clock* at Night, under the Penalty of a conſiderable Forfeiture. When he found any Thing irregular in their Behaviour, or thought they were entering into Temptation, he *privately* admoniſhed them in the moſt ſerious, affectionate Manner; and, to enforce the Admonition, prayed with and for them. If theſe private Admonitions had not the deſired Effect, the Offender

' *niſter*, I could not anſwer it to GOD or my own Conſcience, ' if I were to ſpend a great Deal of Time in ſtudying the Depths ' of the *Law*, or in the more entertaining, tho' leſs uſeful, Purſuit ' of the niceſt Criticiſms of *claſſical* Writers. I would not be en- ' tirely a Stranger to theſe; but theſe or twenty others, which I ' would juſt look into, would each of them alone, or indeed any ' ſingle Branch of them, be the Employment of a much longer ' Life, that I can imagine that Providence hath aſſigned to me. ' Should I ſuffer my *few Sheep in the Wilderneſs* to go on in Ignorance ' of their Bibles and a ſtupid Neglect of their eternal Salvation, ' while I am *too buſy* to endeavour to reclaim them, GOD would ' call it but *laborious Idleneſs*, and I muſt give up my Account with ' great Confuſion. The Thought with a very little Variation may ' be applied to you. It is in the Capacity of a *Tradeſman*, that ' you are to ſerve your Family and Country, and in that, your GOD. ' Therefore, tho' I would not have ſo fine a Genius entirely diſ- ' couraged from entertaining itſelf with the refined Pleaſures of a ' Student; yet it would be Imprudence to yourſelf, and an Injury ' to the World, to ſpend ſo much Time in your Cloſet, as to neglect ' your Warehouſe; and to be ſo much taken up with Volumes of ' Philoſophy or Hiſtory, Poetry or even Divinity, as to forget to ' look into your Books of Accounts.——Above all, Sir, let it be ' your conſtant Concern, that Study may not interfere with *Devo-* ' *tion*, nor engroſs that valuable Time, which ſhould be conſecrated ' to the immediate Service of your GOD. He is the Father of our ' Spirits, and it is upon his ſacred Influences that they depend for ' Improvement in Knowledge as well as in Holineſs. If we are ' abandoned by him, our Genius will flag and all our Thoughts ' become

der was admoniſhed before the *whole Society* at Family-worſhip; and if this proved ineffectual, he was publicly *expelled* the Society. On one ſuch Occaſion I find him thus writing; 'A very melancholy Scene 'opened this Day. We had ſome time ſpent in Faſting and Prayer, on Account of an unhappy Youth, 'whoſe Folly and Wickedneſs hath obliged me to 'diſmiſs him. I pronounced the ſolemn Sentence of 'Ex-

'become languid and confuſed. It will be in vain that we ſeek 'the Aſſiſtance of Books; for, when he ceaſeth to act by them, 'the moſt ſprightly Writers will appear dull; the moſt perſpicuous, 'obſcure; and the moſt judicious, trifling. Whereas if we maintain a continued Regard to him, in the conſtant Exerciſes of lively '*Devotion*, we ſhall enjoy his Aſſiſtance and Bleſſing in our Studies; 'and then our profiting will quickly appear to ourſelves and others; 'the moſt difficult Taſk will be eaſy, and we ſhall diſpatch more 'in an Hour, than we could otherwiſe have done in a Day.——But, 'which is ſtill more deſirable, when we are converſing with GOD, 'we are preparing for that World of Light, where our Capacities 'will be moſt glorioufly improved; where we ſhall be ſurrounded 'with the wiſeſt and beſt Company, who will be daily opening 'new Scenes of Knowledge; and where GOD will reveal Objects by 'another Kind of Influence upon our Spirits, than that which we 'have yet known in our brighteſt or ſereneſt Moments. Let us be 'conſtant and zealous in the Service of GOD, and we ſhall be excellent Scholars *ten thouſand Years* hence; while thoſe, who have 'made the greateſt Improvements in human Knowledge, yet have 'lived in Neglect of GOD and Religion, are forgotten upon Earth 'and conſigned over to the Gloom of everlaſting Darkneſs. Let us 'remember, that by every Hour which we take from GOD to give 'to our Books, we forfeit ſome Degree of future Happineſs, which 'might have been the Reward of that Hour, had we ſpent it 'aright: and when we conſider that Knowledge is a Part of the 'Happineſs of Heaven, we ſhall certainly find, that upon the 'whole, we loſe a great Deal more Knowledge, than we get, by 'ſuch ſacrilegious Encroachment; even tho' our Studies ſhould ſucceed more proſperouſly, than we have Reaſon to expect they will.'

'*Expulſion* upon him, before the whole Academy. I 'think God, I was carried thro' this ſad Work 'with Spirit; yet greatly afflicted to ſee all, that 'I had endeavoured to do for his Good, thrown 'away upon him. I had an Opportunity of ſeeing in 'him the Treachery of the human Heart, the Neceſ-'ſity of keeping near to God, and the Tendency 'of bad Practices to debauch the Principles. God 'has exerciſed me in this Inſtance with great Trou-'ble and Diſappointment: but *the Diſciple is not 'above his Maſter*. Lord, may I approve my Sin-'cerity and Zeal in thy Sight, tho' it ſhould be in 'every Inſtance unſucceſsful! Let me but hear thee 'ſaying, *Well-done good and faithful Servant!* and 'none can hinder my Joy.' But it pleaſed God ſo to ſucceed his pious Care, that there were very few Inſtances, in which he was obliged to have Recourſe to ſo painful an Expedient, to ſecure the Honour of his Family and the Safety of his other Pupils.

But he could not be ſatisfied with their external regular Behaviour, except he ſaw in them the genuine Evidences of *real Religion*. He thought no one ought to be encouraged to undertake the chriſtian Miniſtry, who was not a *pious* Man: Therefore he adviſed ſome of his Pupils, of whoſe real Character he was doubtful, to apply themſelves to *ſecular* Buſineſs; while he grieved that any, who had this beſt Qualification for miniſterial Uſefulneſs, ſhould decline it. He often inculcated upon them the abſolute Neceſſity of a Heart thoroughly engaged for God and Holineſs, in order to purſue their Work with Comfort, Acceptance and Succeſs *. 'It is my Heart's 'Deſire

* See his Theological Lectures, Introd. *ad fin.*

'Deſire and Prayer to GOD, *ſaith he*, that not one 'may go out from me without an Underſtanding 'enlightened from above, a Heart ſanctified by di-'vine Grace, quickened and warmed with Love to 'a well-known *Jeſus*, and tenderly concerned for 'the Salvation of periſhing Souls. What are all our 'Studies, Labours and Purſuits to this?' For this Purpoſe he endeavoured to bring them early into *Communion* with the Church under his Care, if they had not been admitted elſewhere; that they might renew their *baptiſmal* Engagements, and publicly avow their Reſolution to be the Lord's. He took Pains to prepare them for an intelligent devout Approach to the *Lord's Supper*, and often reminded them of their conſequent Privileges and Engagements. ——In Order to preſerve and increaſe vital Religion in their Hearts, all common Lectures were omitted on the *Saturday*, preceding the *Lord's Day* on which the Sacrament was adminiſtered; and the greateſt Part of that Day was ſpent in *devotional Exerciſes*. All the Pupils aſſembled in the Lecture-room; he prayed with them, and then delivered a *devotional Lecture*, or a Diſcourſe particularly ſuited to their Circumſtances; concerning the Nature, Duties, Difficulties, Encouragements or Rewards of the Miniſtry, the Nature of chriſtian Communion, their Obligations to Diligence, Prayer, Watchfulneſs, brotherly Love; or ſuch other Topics as were moſt proper for ſuch an Aſſembly. His Diſcourſe on *the Evil and Danger of neglecting the Souls of Men*, was delivered on one of theſe Occaſions. After this Lecture was finiſhed, and ſinging, he concluded with Prayer. Never did his Heart appear more ſtrongly affected, and de-

voutly raiſed, than at theſe Seaſons. He conſidered of how much Importance to the preſent and eternal Intereſt of thouſands, the Temper and Behaviour of ſo many young Men, intended for the Miniſtry, was. His Heart overflowed with Benevolence, and he appeared like an affectionate Father addreſſing his Children, and commending them and their Concerns to the Favour of Heaven. Many of his *Pupils* have acknowledged, that they reaped more Advantage by theſe Lectures, than all the other Methods uſed to promote their Improvement. The latter Part of the Day was ſpent by the *Pupils* themſelves in religious Exerciſes, agreeable to a Plan which they had laid down, with their *Tutor*'s Approbation and Encouragement.——The *Lord's Day* was moſt ſtrictly and religiouſly obſerved in his Family: And after the public and domeſtic Services of it, he often took them ſeparately into his Study; converſed with them concerning the State of Religion in their Souls, and gave them ſuitable Advice.

He endeavoured to behave to them in ſuch a Manner, as to *gain their Affections* and engage them to open their Hearts to him without Reſerve. He often reminded them, how much his own Comfort and Happineſs depended upon their good Behaviour, Diligence in their Studies, and Improvement in Knowledge and Piety. When, in the Year 1736, the *two Colleges* of the Univerſity of *Aberdeen* in *Scotland*, had concurred in conferring upon him the Degree of *Doctor in Divinity*, his Pupils thought it a proper Piece of Reſpect to congratulate him, in a Body, upon the Occaſion. He thanked them for their Compliment, and told them, that 'their Learning,

'Piety

'Piety and Zeal would be more his Honour and 'give him ten thouſand times more Pleaſure, than 'his *Degree*, or any other Token of public Eſteem.' ——He heard their Diſcourſes and Prayers with great Candor, paſſed over little Imperfections, which he thought growing Years and Experience would rectify, and encouraged them by commending what was good and pertinent. When he thought it his Duty to hint to them their Defects, he did it privately and in the moſt ſoft and friendly Manner. None but a pious, benevolent Mind can conceive the Pleaſure it gave him, to hear ſome of the firſt Sermons of his *Pupils*, who ſet out with good Qualifications and right Views. Concerning one of them he thus writes, in ſome private Memorandums he kept of the State of his own Soul; 'This Day Mr. ——— preached one of the beſt Ser-'mons I ever heard, concerning the *Happineſs of the 'Children of GOD*. I had preached one on the Sub-'ject ſome time before; but when I conſidered how 'much ſuperior his was to mine, it ſhamed and hum-'bled me; yet I bleſs GOD, it did not grieve me. If any 'Stirrings of Envy moved, they were immediately 'ſuppreſſed; and, as ſoon as I came home, I ſolemnly 'returned my Acknowledgements to GOD, for having 'raiſed up ſuch a *Miniſter* to his Church, and ho-'noured me with his Education. I recommended 'him to the divine Bleſſing with the tendereſt Af-'fection; leaving myſelf in the Hand of GOD; ac-'quieſcing in the Thought of being eclipſed, of 'being neglected, if he ſhall ſo appoint; at the ſame 'Time adoring him, that, with Capacities inferior 'to a Multitude of others, I have been providen-'tially led into Services ſuperior to many of thoſe,

'in Compariſon with whom, my Knowledge and 'Learning is but that of a Child.'——He was tenderly careful of his Pupils, when they were ſick; and when ſome of them, who ſeemed qualifying for eminent Uſefulneſs, died, he felt for them and wept over them, as a Father for his Child: He endeavoured, from ſuch Events, to excite ſuperior Diligence and Piety in their ſurviving Brethren, and wrote many excellent Letters of Advice and Conſolation to the mourning Parents and Friends of the deceaſed.

After this Account of his Behaviour to his *Pupils*, and Concern for their Uſefulneſs and Happineſs, the *Reader*, who knows any thing of human Nature and the attractive Influence of Love, will not wonder to be told, that they, in general, reverenced and loved him as *a Father*; and that his paternal Advices and Entreaties weighed more with them, than the Commands of rigid Authority, or the Arguments of a cooler Mind, where the Affection of the Heart was not felt, or not tenderly expreſſed. They were moſt of them his Honour and Joy. His principal Defect in this Capacity was, that he had not ſufficient Reſolution of Temper to govern ſome untractable Youths, who would not be won-upon by mild and gentle Addreſſes: And he was ſometimes deceived by the Appearance of Humiliation and Penitence, and fair Promiſes of a more orderly Behaviour. The natural Softneſs and Gentleneſs of his Temper made it painful to him to cenſure and reprove: Upon every important Occaſion indeed, he reſolutely ſubmitted to this diſagreeable Taſk, and performed it in a Manner moſt likely to be effectual; yet in leſſer In-

Inſtances, where he thought the Character and Improvement of his *Pupils* not ſo much concerned, he was, perhaps, too eaſy in admitting Excuſes, and not ſtrict enough in exacting an Obſervance of his eſtabliſhed Laws. This, as we ſhall hereafter obſerve, he perceived and acknowledged to be an Error.—He found it a great Inconvenience, and the Source of ſome Diſorders in his Family, to have young *Gentlemen* of great Fortunes, intended for no particular Profeſſion, and young Men intended for the *Miniſtry*, as Students together. It was difficult to eſtabliſh general Laws, which would not bear hard upon one or the other. Some of thoſe who had large Allowances from their Parents or Guardians, were ſometimes a Snare to the other Students, eſpecially the *Divinity-ſtudents*, whoſe Allowance was generally ſmall; tho' it is but Juſtice to add, that many of the former behaved in the moſt unexceptionable Manner. He often expreſſed his Wiſh, that different Places of Education could be provided for Perſons intended for the Miniſtry and thoſe for other Profeſſions; as he thought it would be a better Security for the religious Character of the former; and ſome Indulgences might be allowed to the others, eſpecially thoſe of Rank and Fortune, that were not proper for Divinity-ſtudents, as few of them were likely ever to be in affluent Circumſtances. But whatever their Rank and Circumſtances were, he treated them with equal Regard; they were alike ſubject to the Diſcipline and religious Orders of his Family. ——When any of his Pupils, who had behaved well, left his Academy, he parted with them with great Regret, and by fervent Prayer, commended them, in

their future Concerns and Connections, to the Bleſſing of GOD. It was uſual, when ſome of them entered on the Miniſtry together, and alſo when they were removing to their reſpective Stations, to have ſome time ſpent in *public* Prayer, to recommend them to the Grace of GOD, and engage his Bleſſing on their Studies and Labours. The *Elders* of his Church, together with himſelf and his *Aſſiſtant* in the Care of the Academy, conducted theſe religious Exerciſes; and ſometimes he had the Concurrence of his *Brethren* in the Neighbourhood. He intereſted himſelf in their comfortable Settlements, correſponded with many of them, and was ready to adviſe any of them in Caſes of Difficulty, in which they deſired his Aſſiſtance. He employed his Intereſt with his Friends for their Benefit, and was glad to ſerve them in their temporal, ſpiritual or miniſterial Concerns. When they had an Opportunity of viſiting him at *Northampton*, his Houſe and his Heart were always open for their Reception: He deſired them to conſider it as a *Father's* Houſe, and he treated them there, as a good Father would a beloved Child, who came from a Diſtance to viſit him. He had the Pleaſure to ſee many of them unanimouſly and affectionately choſen by large Congregations as their Paſtors; amongſt whom they laboured with great Acceptance and Succeſs. Since his Deceaſe, *Three* of them have been choſen to preſide over *Seminaries* of this Kind, and are widely diffuſing the Benefits they received from his Inſtructions and Example.

So great was his Reputation as a *Tutor*, that the Number of Pupils was large; *communibus annis, thirty four*, and generally increaſing. He had ſuſtained this Office

Office about *twenty two* Years, and during that Time had about *two hundred* young Men under his Care; of whom, *one hundred and twenty*, as far as I can learn, entered upon the Miniſtry, and ſeveral intended for it died, while under his Inſtructions. He had ſeveral Pupils from *Scotland* and *Holland*. One Perſon, that was intended for the Miniſtry in *the Church of England*, choſe to ſpend a Year or two under his Inſtructions, before he went to the Univerſity; others, whoſe Parents were of that Church, were placed in his Family, and they were readily admitted as Pupils and allowed to attend the *eſtabliſhed* Worſhip; for the Conſtitution of his Academy was perfectly *catholic*. Some young Divines from *Scotland*, who had ſtudied and taken the uſual Degrees, in the *Univerſities* there, and had began to preach, came to attend his Divinity-lectures, and receive his Inſtructions, before they ſettled with *Pariſhes* in their native Country. During their Reſidence with him, they preached occaſionally in the diſſenting Congregations in that Town and Neighbourhood, and two of them were *ordained* there.

When he had publiſhed ſome Hints of his Method of Education, in his ſhort Memoirs of Mr. *Steffe*'s Life, he received Letters from ſome eminent Divines of *the Church of England*, expreſſing their high Approbation of his Plan, as affording Students, intended for the Miniſtry, ſuperior Advantages for appearing with Honour in the miniſterial Character, than were enjoyed in ſome more public Seminaries.

Before I conclude this *Chapter*, it may be proper to obſerve, that the Account here given of the *Doctor*'s Lectures and Plan of Education is taken from what

they were between *twenty* and *thirty* Years ago. He might, in ſome Circumſtances, change his Method afterwards; but I believe in no material Point. I mention this, leſt any, who have been under his Care ſince that Period, ſhould perceive that my Account does not exactly correſpond with their Knowledge of his Academy, while they belonged to it.

Thus have I endeavoured to give ſome Idea of the Manner in which this excellent Perſon filled up this difficult and honourable Station; and I am perſuaded the pious *Reader* will, from this Survey, be inclined to join with me in acknowledging the Wiſdom and Goodneſs of Providence, which gradually prepared him for, and, by the ſeveral Steps already pointed out, led him into, ſo large a Sphere of Uſefulneſs. May the ſame divine Hand, that ſo richly endowed him with thoſe Gifts, which qualified him for this important Service, raiſe up, thro' every ſucceeding Period of the Church, *others*, who may diſcover a like Spirit; and who may be honoured as the Inſtruments of forming the Minds of their *younger Brethren*, and, by this means, of tranſmitting the Knowledge and Power of Religion thro' the moſt diſtant Ages!

CHAP.

CHAP. VII.

Some Account of Dr. DODDRIDGE's Genius, Learning *and* Writings.

THOUGH I am chiefly ſolicitous, in this Work, to repreſent Dr. *Doddridge* under the Character of a *Chriſtian* and a *Miniſter*, as an Example worthy the Imitation of others; yet I cannot, without great Injuſtice, paſs over in Silence his Character as a *Man of Genius* and a *Scholar*. Nor will this View of him be foreign to my main Deſign; as it will tend, in the Opinion of Many, to ſet his other Qualities in a more ſtriking Light; and will prove, if indeed it needs any Proof, that very high Attainments in Piety and Devotion are no way inconſiſtent with great Eminency in Learning and Knowledge.

The *Doctor* was poſſeſſed, in a very high Degree, of two Qualities, which are rarely united, *viz.* a *natural Activity* and Ardour of Mind, joined to *invincible Reſolution* and Perſeverance. The one led him to form an Acquaintance with the various Branches of Science; while the other ſecured him from the Evils attending a boundleſs Curioſity, and kept him ſteady to thoſe Purſuits, which he thought deſerved his principal Attention. His uncommon Application, even with moderate Abilities, would have enabled

him to lay up a large Stock of Knowledge: It is no Wonder therefore, that, when it was joined with great natural *Quickneſs of Apprehenſion* and *Strength of Memory*, it ſhould enable him to make diſtinguiſhed Advances in the ſeveral Parts of uſeful Learning.——His *Acquaintance with Books* was very extenſive. There were few of any Importance on the general Subjects of Literature, which he had not read with Attention; and he could both retain and eaſily recollect, what was moſt remarkable in them. As he cautioned his *Pupils* againſt that indolent and ſuperficial Way of Reading, which many Students fall into, ſo he took Care that his own Example ſhould enforce his Precepts. His uſual Method was, to read with a Pen in his Hand, and to mark in the *Margin* particular Paſſages, which ſtruck him. Beſides which, he often took down Hints of what was moſt important, or made References to them, in a *blank Leaf* of the Book, adding his own Reflections on the Author's Sentiments. Thus he could eaſily turn to particular Paſſages, and enriched his Lectures with References to what was moſt curious and valuable in the Courſe of his reading.——But he was not one of thoſe who content themſelves with treaſuring up *other Men's* Thoughts. He knew, and often reminded his Pupils, that the true End of reading is only to furniſh the Mind with *Materials* to exerciſe its own Powers; and few Men knew better, how to make Uſe of the Knowledge they had gained, and apply it to the moſt valuable Purpoſes. His Mind was indeed a rich Treaſury, out of which he could, on every proper Occaſion, produce a Variety of the moſt important Inſtruction. This qualified him for lecturing to his

Pupils

Pupils in thoſe ſeveral Branches of Science, of which his Courſe conſiſted; it enriched his public Writings, and rendered his private Converſation highly inſtructive and entertaining.

In the younger Part of Life he took Pains to cultivate a Taſte for *polite Literature*, which produced a remarkable Eaſe and Elegance in his Letters; and the Marks of it appear in all his Writings. And, conſidering the natural Warmth of his Imagination, which muſt have rendered theſe Kind of Studies peculiarly pleaſing to him, it was a great Inſtance of his Reſolution and Self-denial, that he did not ſuffer them to ingroſs a diſproportionate Share of his Time and Attention, but made them ſubſervient to the more ſerious and important Ends he had in View.——With Regard to the *learned Languages*, tho' he could not be called a profound *Linguiſt*, he was ſufficiently acquainted with them to read the moſt valuable Pieces of *Antiquity* with Taſte and Pleaſure, and to enter into the Spirit of the *ſacred Writings*. Of this, the World has had a Proof in his Paraphraſe and Notes on the *New Teſtament*, in which he has often illuſtrated the Force and Beauty of the *Original* with great Judgment and in the true Spirit of *Criticiſm*. He had alſo nearly compleated a new Tranſlation of the *minor Prophets*, in which he has ſhewn his critical Knowledge of the *Hebrew* Language.—Tho' he ſeemed formed by Nature for cultivating the more polite, rather than the abſtruſer, Parts of Science, yet he was no Stranger to *mathematical and philoſophical Studies*. He thought it inconſiſtent with his principal Buſineſs to devote any conſiderable Part of his Time to them; yet it appeared from ſome Eſ-

ſays, which he drew up for the Uſe of his Pupils *, that he could eaſily have purſued theſe Reſearches to a much greater Length.——He was well acquainted with *ancient Hiſtory*, both *civil* and *eccleſiaſtical*; but he did not content himſelf with ſtoring-up a Number of Facts in his Memory, but made ſuch Obſervations and Reflections upon them, as tended either to increaſe his Acquaintance with human Nature, to exemplify the Interpoſitions of Providence, or to explain and illuſtrate the ſacred Hiſtory.

But his favourite Study, and that in which his chief Excellency lay, was *Divinity*, as taken in its largeſt Senſe. Whatever could tend to ſtrengthen the *Evidences of natural or revealed Religion*, to aſſiſt our Conceptions of the *divine Nature*, or enable us more perfectly to underſtand the Diſcoveries, which *Revelation* has made, he thought deſerved the moſt ſerious and attentive Regard. Tho' he made himſelf familiarly acquainted with what others had written upon theſe Subjects, he was not guided implicitly by their Authority; but *thought for himſelf*, with that Freedom, which became a *Philoſopher* and a *Chriſtian*. There were perhaps few Men, who had more carefully ſtudied the different *Syſtems* of Divinity, and could point out, with more Judgment and Accuracy, the Defects of each. This appears from his *Lectures*, publiſhed ſince his Death; a Work, which is, of itſelf, a ſufficient Proof of the Extent of his Learning and the Soundneſs of his Judgment, and of which ſome Account has been already given.

He

* In this Number was a Treatiſe of *Algebra*, in which the Rules both of numeral and univerſal *Arithmetic* were demonſtrated with great Conciſeneſs and Clearneſs.

He was not one of thoſe, who affect to treat the Labours of wiſe and learned Men, who have gone before them, with Contempt, but was always ready to receive whatever Light they could afford him; yet in forming his Opinion on all Matters of mere Revelation, he took *the Scriptures* for his Guide, and, without any Regard to human Syſtems, endeavoured to find out the ſeveral Truths they contained. As he was no Slave to the Authority of others, ſo he did not affect to diſtinguiſh himſelf by any of thoſe *Peculiarities* of Opinion, which learned Men are often fond of, and which in moſt Inſtances are rather ingenious than ſolid. He choſe to repreſent the Doctrines of the *New Teſtament* in the ſame Simplicity, in which he found them expreſſed by the ſacred Writers themſelves: And of this the *Reader* may judge for himſelf by his Writings, already referred to.—— There was no Subject, which he had laboured with more Care, and in which he was a greater Maſter, than the *Evidences of Revelation.* The View he has given of them in his *Lectures*, is perhaps the moſt compleat and methodical of any extant. He had read with Attention the moſt celebrated Pieces on the Side of *Infidelity*, and has compriſed, in this Work, a conciſe View of their principal Arguments, with the proper Anſwers to them. As he had himſelf the fulleſt Conviction, upon the moſt mature and impartial Examination, of the Truth of the Goſpel, and the Weakneſs of all the Attempts, which its Adverſaries have made to ſubvert it; ſo, he could repreſent his own Views in ſo forcible a Light, as was calculated to produce the ſame Conviction in the Minds of others.

Upon

Upon the whole; it may, I think, with great Juſtice be ſaid of Dr. *Doddridge*, that, tho' others might exceed him in their Acquaintance with *Antiquity* or their Skill in the *Languages*, yet in the *Extent* of his Learning, and the *Variety* of uſeful important Knowledge he had acquired, he was ſurpaſſed by few.

As he had taken ſo much Pains to furniſh and adorn his own Mind with the moſt valuable Knowledge, he was no leſs happy in his *Talent of communicating* it to others. He was remarkable for his *Command of Language*, and could expreſs himſelf with Eaſe and Propriety on every Occaſion. In his younger Years he ſtudied the *Engliſh Language* with great Care, and had formed his Style upon the beſt Models. It was remarkably polite and copious, tho' perhaps, in his later Writings, rather too diffuſe. He excelled in the Warm and Pathetic; and there are in his practical Works, many Inſtances of *true Oratory*, and the moſt animated moving Addreſs. He was well acquainted with all the Graces of elegant Compoſition; but he willingly ſacrificed a Part of that Reputation he might have gained as a *fine Writer*, to the more valuable Conſideration of promoting the Intereſts of Piety and Virtue; and often ſtudiouſly avoided thoſe Ornaments of Style, which, tho' eaſy and natural to him, would have rendered his Works leſs uſeful to plainer Chriſtians. As his own Ideas, on every Subject he had ſtudied, were clear and diſtinct, ſo his Method of *ranging his Thoughts*, when he had Occaſion to expreſs them in writing, was remarkably juſt and natural. Perhaps we have few Diſcourſes in our Language, where the *Diviſions* are made

made with greater Accuracy, and the Thoughts more ſtrictly proper to the Subject, than thoſe which he delivered in his uſual Courſe of Preaching.

Such then were the intellectual Endowments with which he was honoured, and the valuable Acquiſitions he had made. They juſtly entitled him to a conſiderable Rank in the *learned* World; but, great as they were, it may with the ſtricteſt Truth be ſaid, that he valued them chiefly, as they made him more capable of *ſerving the Intereſt of Religion*, and contributing to the Happineſs of Mankind; to which great Ends he had conſecrated all his Time and all his Talents. He conſidered himſelf as a Miniſter of *Chriſt*, and therefore thought it to be his principal Buſineſs to *ſave Souls*. But he had Scope for exerting all his Abilities in his Office as a *Tutor*, and opening to his *Pupils* his ample Stores of Literature. By enriching them, he was enriching thouſands in different Parts of the Kingdom, and making his Learning more extenſively uſeful, than it probably would have been, had he publiſhed ingenious and learned Treatiſes, on ſpeculative or not very intereſting Subjects.

We are now to conſider him as an *Author*; in which Character he is in much Reputation among many of the Friends of Virtue and Religion of various Perſuaſions, in theſe *Nations*, in our *Colonies* and upon the *Continent*. He was not fond of *Controverſy*; and was determined, if he could poſſibly avoid it, never to engage in any of thoſe Diſputes, which have been, and ſtill are, agitated among *Proteſtants*. He had often ſeen and lamented this, as the Event of many a voluminous Controverſy, that 'Men of contrary

'trary Parties ſat down more attached to their own 'Opinions, than they were at the Beginning, and 'much more eſtranged in their Affections.' He therefore left this Work to others.

The firſt Piece he publiſhed (except ſome Papers in the *preſent State of the Republic of Letters)* can ſcarcely be called *controverſial*, tho' it was an Anſwer to another. This was entitled, *Free Thoughts on the moſt probable Means of reviving the diſſenting Intereſt, occaſioned by the late Enquiry into the Cauſes of its Decay*; addreſſed *to the Author of that Enquiry*, 1730. He treats the Author with great Civility, and, inſtead of criticiſing upon his Performance, offers ſome Remarks which may be of general Uſe: And they deſerve the Regard of all Miniſters. He points out the principal Reaſons, why many learned and good Men are ſo unpopular and unſucceſsful; and hath ſhewn great Knowledge of human Nature, and what careful Obſervations he had made on the Diſpoſitions of Mankind. This Tract is little known, eſpecially by our Brethren of the *eſtabliſhed Church*; but at its firſt Publication, it met with a favourable Reception among Perſons of different Parties and Sentiments; and it deſerves to be read, as a Model of a candid, polite Manner of remarking upon another Author's Writings and Opinions.

The only proper Controverſy that he was ever engaged in, was with the Author of a Treatiſe, entitled, *Chriſtianity not founded on Argument*, &c. publiſhed in the Year 1742, to whom he wrote *three Letters*, which were publiſhed ſoon after one another in 1743. The Author of this Treatiſe, under the Form of a moſt orthodox and zealous Chriſtian, pretends to cry

up

up the immediate Teſtimony of the Spirit, and aſſerts its abſolute Neceſſity in order to the Belief of the Goſpel; while at the ſame time he endeavours to expoſe all Kind of rational Evidence by which it could be ſupported, and advances ſeveral very cunning Inſinuations againſt the Truth of it in the moſt pernicious View. Dr. *Doddridge* therefore choſe to publiſh ſome Remarks upon it; not only to defend *Chriſtianity* in general, but to explain and ſupport ſome important Truths of it, particularly *the Agency of the divine Spirit*, which ſome had denied, becauſe others had miſrepreſented. He thought this Treatiſe affected the Foundations of *natural* as well as *revealed* Religion; and that the ludicrous Turns given to Scriptures in it, and the Air of Burleſque and Irony, which runs thro' it, were very unbecoming a wiſe and benevolent Man, or the infinite Moment of the Queſtion in Debate. But, while he thought himſelf called by Providence to 'plead the 'Cauſe of the Goſpel, in the Name of the *GOD* '*of Truth*, he was careful to do it in a Manner 'worthy of him, and which might not offend him, 'as the *GOD of Love*.' He therefore addreſſes the *Author* with the greateſt Calmneſs, Seriouſneſs and Compaſſion; endeavouring to awaken his Conſcience, while he confuted his Arguments. Theſe *Anſwers* met with much Acceptance in the World, and he had Letters of Thanks for them from ſome Perſons of diſtinguiſhed Rank and Abilities. The *third Part* was eſteemed by many judicious Perſons, the beſt Illuſtration, and the moſt rational, full Defence of the *Spirit*'s Influences upon the human Heart, which had been publiſhed.

In

In 1747, he publiſhed, *ſome remarkable Paſſages in the Life of Colonel* James Gardiner, *who was ſlain by the Rebels at the Battle* of Preſton-Pans, *Sept.* 21, 1745. He deſigned by this Work, 'not merely to 'perform a Tribute of Gratitude to the Memory of 'an invaluable Friend, but of Duty to GOD and 'his Fellow-creatures; as he had a chearful Hope 'that the Narrative would, under a divine Bleſſing, 'be the Means of ſpreading a warm and lively Senſe 'of Religion. He thought the *Colonel's* Character 'would command ſome peculiar Regard, as it ſhone 'amidſt the many Temptations of a *military* Life.' This Piece has gone thro' ſeveral Editions; and the Author had the Pleaſure to hear of ſome Inſtances, in which it had anſwered his Deſires and Hopes; tho' many thought, and perhaps juſtly, that he too much indulged the Emotions of private Friendſhip and Affection in the Compoſition*.

Theſe

* Two Pamphlets were publiſhed, one at *London*, the other at *Edinburgh*, containing Remarks on this Performance. The *firſt*, which bears the Name of *John Kennedy*, is too trifling to deſerve further Notice. The *ſecond* is a very ſhort one. The Writer's principal Deſign is to charge our *Author* with great Want of Candour and Integrity; and the Paſſage to which he thinks that Charge applicable is this, § 111. 'The moſt plauſible Objection, that I 'ever heard to Col. *Gardiner's* Character, is, that he was too much 'attached to ſome *religious Principles*, eſtabliſhed indeed in the 'Churches both of *England* and *Scotland*; but which have, of late 'Years, been much diſputed, and from which, it is at leaſt gene-'rally ſuppoſed, that not a few in both have thought proper to de-'part; whatever Expedient they may have found to quiet their Con-'ſciences in *ſubſcribing thoſe Formularies*, in which they are plainly 'taught. His Zeal was eſpecially apparent in Oppoſition to thoſe 'Doctrines, which ſeemed to derogate from the divine Honours of the

Son

Theſe were all the Writings our Author publiſhed, except his practical Ones. 'He eſteemed an Endeavour to ſet a Man right in religious Opinions, which 'we apprehend to be important, the *ſecond* Office of 'chriſtian Friendſhip, and that of attempting to reform his Morals undoubtedly the *firſt*.' And he attempted the ſecond in this public Manner no further,

'*Son* and *Spirit of God*, and from the Freedom of *divine Grace*, 'or the Reality and Neceſſity of its Operations in the Converſion 'and Salvation of Sinners.' By 'being too much attached to ſome 'religious Principles, &c.' it appears, from what he adds afterwards, and by what I have heard him intimate, that he only meant, that the *Colonel* expreſſed himſelf with too much Diſpleaſure againſt ſome Miniſters, who denied theſe Principles; eſpecially ſuch as had moſt ſolemnly profeſſed to believe, and engaged to teach, them; and he might, in the Warmth of his Zeal, drop ſome Words, which might be injurious to them on this Account. But the Paſſage which this *Writer* moſt highly reſents is what follows, concerning ſome Miniſters departing from theſe Principles. He calls this 'a murdering 'Stroke; a murdering Stroke indeed, if the traducing of them as 'arrant Knaves may be reckoned ſo; repreſenting them as a Set of 'Men, who ſubſcribe that they believe Doctrines, from which they 'have thought proper to depart, to be agreeable to the Word of 'GOD and founded thereupon, (for in thoſe Terms does the Subſcription of the Miniſters of the Church of *Scotland* run) and then 'are employed in finding out Expedients (which you cannot ſo 'much as gueſs-at) to quiet their Conſciences in ſo doing.' He repreſents this, as an Inſinuation, as groſsly falſe, as it is maliciouſly and artfully thrown out. He denies this to be the Caſe in the Church of *Scotland*, with the Clergy of which, he ſaith, he hath a pretty general Acquaintance; and aſſerts, that 'there is a regular 'and ſtrict Diſcipline in that Church, which would ſoon paſs a 'Sentence of Deprivation on any one, who ſhould by Overt-acts, or 'Declarations in Words, ſhew, that he was departed from any of 'their eſtabliſhed Principles.' It is ſufficient to ſay, in Anſwer to this Charge, that our *Author* grounded his Suppoſition on what the

Colonel

ther, than he thought it neceſſary to ſecure the former. He gives this weighty Reaſon why he publiſhed ſo many Things on *practical Subjects*, which had been handled by various Writers; 'Becauſe I know the 'Goſpel to be true, and thro' divine Grace, feel 'in my Heart an ardent Concern for the Salvation 'of Men's Souls. As in this View, other Cares ap-'pear trifling, ſo the Limits of one Congregation 'or

Colonel himſelf had informed him, from his own Obſervation, of the artful Manner in which Tenets, contradicting the eſtabliſhed Formularies, had been maintained and inſinuated by ſome Miniſters of that Church, § 112; on what he had heard from other Perſons of Judgment and Integrity, who where either Miniſters in *Scotland*, or had ſpent ſome time at the Univerſities there; and on what he had perſonally known of and heard from, ſome Divines of that Communion. And indeed this Writer allows it to be a Suppoſition made by ſome among themſelves. That it has been and is the Caſe with many Divines of the Church of *England*, their Writings evidently ſhew. To which I may add, that ſome Writers of both Communions fix the Charge upon ſome of their Brethren, and blame their Diſſimulation and Hypocriſy for ſuch a Departure; tho' the Reader will allow that our *Author* ſpeaks very tenderly of them for it. He greatly lamented thoſe unhappy Terms of Admiſſion into the Miniſtry in both Churches, which expoſed Men to the Danger of Prevarication and Falſhood, or led them to ſuch quieting Expedients, as he could not but fear ſat uneaſy on their Conſciences. He thought theſe were 'Fetters, under the Weight and Straitneſs of 'which, however they may be gilded over, the worthieſt Perſons 'that wear them muſt ſecretly groan.' The candid Reader will ſee, from theſe few Remarks on this Letter, why our *Author* choſe to take no public Notice of it. The Affair was too delicate to have been canvaſſed in Print; eſpecially as the Characters of ſome Perſons might be concerned, for whom he had a great Eſteem. To which may be added, that ſome of his Friends in *Scotland*, and ſome too, who did not quite approve the Paſſage objected to, adviſed him to take no Notice of this Piece; as it had met with the general Contempt there, which it deſerved on Account of its Virulency.

'or Country, and the little Time which I muſt ſpend 'in Life, ſeems too narrow. I would ſpeak, if poſ-'ſible, to the Ends of the Earth, and the End of 'Time. I eſteem it my great Felicity to be engaged 'with other worthy Authors, in aſſiſting Men's Minds 'to a ſcriptural Religion and a chriſtian Temper: 'And tho' many Provinces may appear much more 'ſplendid in the Eyes of the learned and polite 'World, I truſt *our*'s will be at leaſt as favourably 'remembered in the Preſence of the Lord *Jeſus* '*Chriſt*, at his coming: And I would have no Stan-'dard of Honour, Wiſdom and Happineſs, which 'will not ſtand the Teſt of that important Day *.'

The firſt practical Piece he publiſhed was *Sermons on the Education of Children* 1732. This he principally intended for the Uſe of his own Congregation, to ſupply, in ſome Meaſure, that Want of more frequent perſonal Inſtructions on the Subject, which his Care of his Pupils neceſſarily occaſioned. Theſe Diſcourſes contained a Variety of important Advices and affecting Motives in a little Compaſs, and have been very uſeful to aſſiſt Parents in this difficult Work.

His tender Concern for the riſing Generation ſhewed itſelf in his *Sermons to young People* publiſhed in 1735, and in his *Principles of the chriſtian Religion in Verſe* for the Uſe of Children and Youth, publiſhed in 1743. In this Compoſition, which was drawn up by the Deſire of his Friend Dr. *Clark*, he hath happily united Eaſe, Plainneſs and Elegance. And here I may alſo mention his prefixing a recommendatory Preface to a ſmall Piece, entitled *Familiar Dialogues for*

* Ten Sermons, Pref.

for Children, which is well adapted to inſtruct them in their Duty to GOD and Man, and preſerve them from the Vices and Follies of Childhood and Youth, at the ſame time that it agreeably entertains and amuſes them.

In 1736 he publiſhed *Ten Sermons on the Power and Grace of Chriſt*, and *the Evidences of his glorious Goſpel*. The three laſt, on the *Evidences of the Goſpel*, were, in ſome later Editions, by the particular Deſire of one of the firſt Dignitaries of the Church of *England*, printed ſo as to be had ſeparate from the former. They contain a ſufficient Defence of *Chriſtianity*, and are well adapted to the Uſe of thoſe, whoſe Office calls them to defend it. It gave the Author ſingular Pleaſure to know, that theſe Sermons were the Means of convincing two Gentlemen of a liberal Education and diſtinguiſhed Abilities, who had been *Deiſts*, that *Chriſtianity* was true and divine: And one of them, who had ſet himſelf zealouſly to prejudice others againſt the Evidences and Contents of the Goſpel, became a zealous Preacher and an Ornament of the Religion he had once denied and deſpiſed.

In 1741 the Doctor publiſhed ſome *practical Diſcourſes on Regeneration*. He was 'very ſenſible of the 'Importance of the Subject at all times; and know-'ing that ſeveral Controverſies had, about that time, 'been raiſed concerning it, he choſe to treat it more 'largely than he had done before; leſt theſe Contro-'verſies ſhould have been the Means of unſettling 'Men's Minds, and have led them into ſome parti-'cular Errors, or into a general Apprehenſion, that 'it was a mere Point of Speculation, about which 'it was not neceſſary to form any Judgment at all.'

Theſe

Theſe *Lectures*, being preached on *Lord's Day-evenings*, were attended with uncommon Diligence, by many Perſons of different Perſuaſions; and GOD was pleaſed to make them the Means of producing and advancing, in ſome who heard them, the Change which they deſcribed; and ſince their Publication, they have been uſeful to the ſame Purpoſe*.

In 1745 he publiſhed another practical Treatiſe entitled, *The Riſe and Progreſs of Religion in the Soul*, illuſtrated in a Courſe of ſerious and practical Addreſſes,

* The following is a Tranſlation of Part of a Letter ſent by Mr. *Will. Pieffers*, one of the Miniſters of *Amſterdam*, to the Printer of the *Dutch* Tranſlation of this Work: 'Herewith I gratefully return 'you the Work of Dr. *D.* concerning the *new Birth*, *Salvation by* '*Grace*, *&c.* which I have read more than once with ſuch uncom-'mon Pleaſure, that I long to ſee all that excellent Author hath 'publiſhed. I did not know him before ſo much as by Name; but 'from this incomparable Maſter-piece, in which the Oratory of the 'Antients ſeems to be revived, he appears to be a very great Man. 'Here Orthodoxy reigns joined with Moderation, Zeal with Meek-'neſs, deep, hidden Wiſdom with uncommon Clearneſs: Here Sim-'plicity ſhines without Coldneſs, Elegance without Painting, and 'Sublimity without Bombaſt. Here one is equally charmed with Rea-'ſon without *Pelagianiſm* and Heavenly-mindedneſs without Enthu-'ſiaſm. One ſees here, in a moſt lively manner, what is meant 'by *teaching the Truth in Love*, and what that Wiſdom produceth, 'which is *from above*, *&c.* I wiſh from my Heart, that this Book 'was uſed in all Families and read by every one, of whatſoever Party 'or Perſuaſion. For I am not only aſſured, that every one, who 'has not loſt all Manner of Taſte, will find great Satisfaction from 'it, but do not doubt, thro' the divine Bleſſing, it would be of very 'general and great Service. I think *Deiſts* and even *Atheiſts* them-'ſelves, by ſuch a Manner of preaching and writing, muſt be ſtruck 'with Awe and Reverence for the chriſtian Religion. Happy Land, 'where ſuch Lights of the World ſhine, in the midſt of a crooked 'and perverſe Generation!'

dreſſes, ſuited to Perſons of every Character and Circumſtance, with a devout Meditation or Prayer added to each Chapter. Dr. *Watts* had projected ſuch a Work himſelf; but his growing Infirmities prevented his Execution of it. He recommended it therefore to Dr. *Doddridge*, imagining him the fitteſt Perſon of his Acquaintance to execute it in a Manner, that would be acceptable and uſeful to the World. It was with ſome Reluctance, he undertook ſuch a Work, amidſt his many other weighty Concerns. But Dr. *Watts*' Heart was ſo much ſet upon the Deſign, and he urged his undertaking it with ſo much Importunity, that he could not deny his Requeſt; after having been honoured with his Friendſhip for many Years and receiving much Aſſiſtance and Encouragement from him in ſeveral of his Undertakings for the Good of the Church. After this Work was finiſhed, Dr. *Watts* reviſed as much of it as his Health would admit. It is indeed a Body of *practical Divinity* and chriſtian Experience; and contains, as it were, the Subſtance of all the *Author*'s Preaching: and, conſidering how comprehenſive it is, there is hardly any ſingle Treatiſe, which may be more ſerviceable to *young Miniſters* and *Students*, if they would make it familiar to their Minds and form their Diſcourſes upon this Model. This Book was received with much Eſteem, by ſeveral Perſons of great Eminence for Rank, Learning and Piety, both Clergy and Laity, in the *eſtabliſhed Church*; and who, in a very reſpectful Manner, returned the Author their Thanks for this Attempt to revive Religion. A Perſon of diſtinguiſhed Learning and Goodneſs always carried it with him, declaring, that it was every Thing

Thing on the Subject of ſerious and practical Religion. The many Editions it has gone thro' in a few Years with the Author's Conſent, not to mention a *pirated* Edition or two, and its having been reprinted in *America*, and *Scotland*, ſhew how well it has been received in the World. The Author was favoured with many Letters from different Parts of theſe Kingdoms, *America* and *Holland*, giving him an Account how uſeful it had been for the Converſion, Edification and Comfort of many Perſons; and perhaps there is no practical Book better calculated for general Uſefulneſs.

Beſides theſe, he publiſhed two Sermons on *Salvation by Grace*, ſeveral *ſingle Sermons*; ſome on particular Occaſions, and *Charges*, delivered at the Ordination of ſome of his Brethren. There were Circumſtances relating to each, that led him to believe they might be uſeful to the Public; eſpecially to thoſe who deſired the Publication, or to whom they were firſt addreſſed. He thought, that, 'as we 'are ſo near the eternal State and muſt ſo ſoon be 'ſilent in the Duſt, nothing ſhould be neglected, 'which looked like a Call of Providence, directing 'any Opportunity of doing Good; tho' ſome might 'think, that ſuch Publications were an Addition to 'the Number of unneceſſary Books, with which 'the World was before encumbered.'——His *plain and ſerious Addreſs to the Maſter of a Family, on the important Subject of Family-religion*, deſerves particular Notice; as it hath paſſed thro' ſeveral Editions, been very ſerviceable to Miniſters, who by putting it into the Hands of Maſters of prayerleſs Families, might excite them to their Duty, without being

 expoſed

expoſed to thoſe Inconveniences, with which a perſonal Admonition might, in ſome Caſes and with ſome Tempers, be attended; and as the *Author*'s Reaſoning is ſo plain and forcible, as to leave thoſe inexcuſable, who, after reading it, will continue in this ſhameful and pernicious Neglect.——Since his Deceaſe his leſſer Pieces have been reprinted in three ſmall Volumes.

But his Capital-work was *The Family-expoſitor, containing a Verſion and Paraphraſe of the New Teſtament, with critical Notes and a practical Improvement of each Section*, in Six Volumes, *Quarto*. He had been preparing for this Work from his Entrance on the Miniſtry, and kept it in View in the future Courſe of his Studies. The large Liſt of *Subſcribers* to the two firſt Volumes, and the Names of noble, honourable and learned Perſons, which ſtand in it, ſhew their Eſteem for the *Author* and Concern for the Advancement of Religion. It is natural to expect, that after an *Author*'s Death, his Friends might be leſs ſolicitous to encourage the remaining Part of a Work, than that which the Author himſelf had publiſhed; and that others who had no Connection with him, might neglect a *poſthumous* Work, which was not deſigned to help a needy Family: Yet the three laſt Volumes, printed ſince the Author's Deceaſe, met with great Encouragement; and in this View, the Liſt of Subſcribers to them is a more honourable Teſtimony to the Merit of the Work than the former was. It is in ſo many Hands, and daily inſtructing and entertaining ſo many devout Chriſtians and their Families, that I need not enlarge on its Excellency

and

and Uſefulneſs, and the Spirit of Piety and Love which breathes through the whole.

It has been already obſerved, that his Works have been much read and eſteemed in theſe Kingdoms and our Colonies. I would add, that the moſt conſiderable of them have been tranſlated into *foreign* Languages and publiſhed abroad. His Sermons on *Regeneration*, *Salvation by Grace*, on the *Power and Grace of Chriſt*, and his *Letter on Family-prayer* have been tranſlated into *Dutch*; the *Memoirs of Col.* Gardiner, into the *Dutch*, *French* and *German* Languages: The *Riſe and Progreſs of Religion* into *Dutch*, *German*, *Daniſh* and *French*. It is obſervable, that the Tranſlation of it into *French*, was undertaken by the particular Encouragement of the late Prince and Princeſs of *Orange*, and many of the Gentry in *Holland*. A *Proteſtant* Prince of the *Empire* wrote to the Undertaker of it, promiſing to recommend it to thoſe about him. Many Perſons of Quality and rich Citizens in *Germany* and *Switzerland* were Subſcribers to it. A pious Miniſter in *Wales*, tranſlated it into the *Welſh* Language, that it might be read by thoſe of his Congregation, who did not underſtand *Engliſh*; and it would have been printed, could ſufficient Encouragement have been procured.——Some learned Men undertook to tranſlate the former Volumes of the *Family-expoſitor* into *German*; but an Oppoſition was made to its Publication by ſome of the *Lutheran Clergy*, from an Apprehenſion that his Interpretation of particular Paſſages and his Reflections upon them, might not agree with their eſtabliſhed Principles or Form of Church-government. Therefore the Perſons concerned in the Tranſlation,

firſt publiſhed his Sermons on *Regeneration* in that Language; and the Moderation and Candour expreſſed in them quieted the Oppoſition, and the Work was compleated. Theſe Writings thus tranſlated and publiſhed, have been well received abroad, particularly in *Holland*, *Germany* and *Switzerland*, and, it is hoped, have been the Means of ſpreading a Spirit of Piety and Charity in thoſe Parts of the World.

Since the Author's Death a Volume of his *Hymns* hath been publiſhed, and his *Theological Lectures*, of which ſome Account was given above. He intended, had God ſpared his Life, to have publiſhed a new Tranſlation of the *minor Prophets* with a Commentary on them; a *Sermon to Children*, ſome *ſacramental Meditations*, and a *Diſſertation on the Jewiſh Proſelytes*, defending that Opinion concerning them, which he mentions in ſome of his Notes upon the *Acts of the Apoſtles*. In this laſt Tract he had made conſiderable Progreſs, but it is too imperfect to appear in the World.

Beſides his Works above-mentioned, he publiſhed a ſhort Account of the Life of Mr. *Thomas Steffe*, one of his Pupils, prefixed to ſome of his Sermons, which were printed by the earneſt Deſire of the Congregation where he was ſettled; and a Dedication of an Abridgment of Mr. *David Brainerd*'s Journal of his Miſſion among the *Indians* of *New Jerſey* and *Penſylvania*, to the honourable Society for promoting chriſtian Knowledge in the *Highlands* of *Scotland* and in *Popiſh* and *Infidel*-parts of the World; by which Society Mr. *Brainerd* was employed in this Work, and of which Society, our Author was one of the correſponding Members.——He alſo publiſhed a

ſmall

ſmall Piece of Mr. *Some*'s concerning *Inoculation* for the *Small Pox*, which was written and publiſhed principally with a View to remove the common Objection from a religious Scruple.

In 1748 he reviſed the *Expoſitory Works* and other Remains of Arch-biſhop *Leighton*, and tranſlated his *latin Prelections*; which were printed together in two Volumes at *Edinburgh*. The preparing theſe Volumes for the Preſs took up ſome of his Time for ſeveral Months, in the Intervals of other Buſineſs. But he was far from repenting his Labour. The Delight and Edification, which he found in the Writings of this wonderful Man, whom he calls, *an Adept in true Chriſtianity*, he eſteemed a full Equivalent for his Pains; ſeparate from all the Proſpect of that Effect, which they might have upon others. He acknowledges, in his Preface, that he never ſpent a quarter of an Hour in reviewing any of them, but, amidſt the Interruption which a critical Examination of the Copy would naturally give, he felt ſome Impreſſions, which he wiſhed always to retain. He found in them ſuch Heart-affecting Leſſons of Simplicity and Humility, Candour and Benevolence, exalted Piety without the leaſt Tincture of Enthuſiaſm, and an entire Mortification to every earthly Intereſt without any Mixture of ſplenetic Reſentment, as he thought could hardly be found any where elſe, but in the ſacred Oracles. He had a chearful Hope, that GOD would make theſe Pieces the Means of promoting the Intereſt of true Chriſtianity, and alſo that Spirit of Catholiciſm, for which the *Arch-biſhop* was ſo remarkable, and extending it among various Denominations of Chriſtians in the *Northern*

and *Southern* Parts of our Iſland. In this View he ſays, 'If the ſincereſt Language or Actions can expreſs the Diſpoſition of the Heart, it will here be apparent, that a Diverſity of Judgment with regard to *Epiſcopacy* and ſeveral Forms both of *Diſcipline* and *Worſhip* connected with it, have produced in my Mind no Alienation, no Indifference towards *Arch-biſhop Leighton*, nor prevented my delighting in his Works and profiting by them. In this Reſpect I truſt my Brethren in *Scotland* will, for their own Sakes and that of Religion in general, ſhew the like Candour. On the other Side, as I have obſerved, with great Pleaſure and Thankfulneſs, how much many of the *eſtabliſhed Clergy* in this Part of *Britain*, are advancing in Moderation towards their *diſſenting* Brethren, I am fully aſſured they will not like theſe excellent Pieces the worſe, for having paſſed thro' my Hands.'

In Confirmation of what I have ſaid, in this Chapter, of Dr. *Doddridge*'s literary Character, I ſhall here ſubjoin a Letter from Dr. *Watts* to Mr. *David Longueville*, Miniſter of the *Engliſh* Church at *Amſterdam*. Such an honourable Teſtimony to Dr. *Doddridge*'s Merit, from ſo diſtinguiſhed a Perſon as Dr. *Watts*, eſpecially as written without his Knowledge, may very properly have a Place in this Work.——'*Rev. Sir*, It is a very agreeable Employment, to which you call me, and a very ſenſible Honour you put upon me, when you deſire me to give you my Sentiments of that reverend and learned Writer Dr. *Doddridge*, to be prefixed to a Tranſlation of any of his Works into the *Dutch* Tongue. I have well known him many Years, and have enjoyed

'joyed a conſtant Intimacy and Friendſhip with him, 'ever ſince the Providence of GOD called him to 'be a Profeſſor of human Sciences, and a Teacher 'of ſacred Theology to young Men amongſt us, 'who are trained up for the Miniſtry of the Goſ-'pel. I have no need to give you a large Account 'of his Knowledge in the Sciences, in which I con-'feſs him to be greatly my Superior; and as to the 'Doctrines of Divinity and the Goſpel of *Chriſt*, 'I know not any Man of greater Skill than himſelf 'and hardly ſufficient to be his ſecond. As he hath 'a moſt exact Acquaintance with the Things of 'GOD and our holy Religion, ſo far as we are let 'into the Knowledge of them by the Light of Na-'ture and the Revelations of Scripture, ſo he hath 'a moſt happy Manner of teaching thoſe who are 'younger. He hath a moſt ſkilful and condeſcend-'ing Way of Inſtruction; nor is there any Perſon 'of my Acquaintance, with whom I am more en-'tirely agreed in all the Sentiments of the Doctrine 'of *Chriſt*. He is a moſt hearty Believer of the great 'Articles and important Principles of the *reformed* 'Church; a moſt affectionate Preacher, and pathetic 'Writer on the practical Parts of Religion; and in 'one Word, ſince I am now advanced in Age, be-'yond my *ſeventieth* Year, if there were any Man, 'to whom Providence would permit me to commit 'a ſecond Part of my Life and Uſefulneſs in the 'Church of *Chriſt*, Dr. *Doddridge* ſhould be the 'Man. If you have read that excellent Performance 'of his, *The Riſe and Progreſs*, &c. you will be of 'my Mind; his Dedication to me is the only Thing 'in that Book, I could hardly permit myſelf to ap-

'prove. Beſides all this, he poſſeſſeth a Spirit of 'ſo much Charity, Love and Goodneſs towards his 'Fellow-chriſtians, who may fall into ſome leſſer 'Differences of Opinion, as becometh a Follower of 'the bleſſed *Jeſus*, his Maſter and mine. In the 'practical Part of his Labours and his Miniſtry, he 'hath ſufficiently ſhewn himſelf moſt happily fur-'niſhed with all proper Gifts and Talents, to lead 'Perſons of all Ranks and Ages into ſerious Piety 'and ſtrict Religion. I eſteem it a conſiderable Ho-'nour, which the Providence of GOD hath done me, 'when it makes Uſe of me, as an Inſtrument in 'his Hands, to promote the Uſefulneſs of this great 'Man in any Part of the World: And it is my 'hearty Prayer, that our Lord *Jeſus*, the Head of 'the Church, may bleſs all his Labours with moſt 'glorious Succeſs, either read or heard, in my na-'tive Language or in any other Tongue. I am, '*Reverend Sir*, with much Sincerity, your faithful 'humble Servant, and affectionate Brother in the 'Goſpel of our common Lord, *Iſaac Watts*.'

CHAP.

CHAP. VIII.

His PRIVATE CHARACTER.

HAVING conſidered Dr. *Doddridge* in his public and more important Relations, as a *Miniſter*, *Tutor* and *Author*, we are now to take a View of his Temper and Behaviour in *private* Life, and the many Virtues, which adorned his *domeſtic* and *ſocial* Character.

In *December* 1730, he married Mrs. *Mercy Maris*, a Native of *Worceſter*; in whom he found a prudent, religious and affectionate Companion, and whom GOD was pleaſed to continue to him thro' his whole Life; tho' he had often been exerciſed with painful Apprehenſions of loſing her by ſome threatning Diſorders. It were eaſy to enlarge on the Affection and Tenderneſs, with which he filled up this Relation, if the Subject were not of too delicate a Nature to admit of a particular Detail. It is ſufficient to ſay, that his Behaviour in it was founded on the ſame excellent Principles, which influenced the reſt of his Conduct; and diſcovered, in a very high Degree, that Sweetneſs and Benevolence of Temper, for which he was ſo remarkable. I ſhall only add, as it may be a Model to others, that I find him, juſt before his Marriage, ſpending a Day in extraordinary Devotion, that by the Exerciſes of Repent-

tance, Faith and Prayer, he might bring no Guilt into that new State to leſſen its Comfort, and that he might engage the divine Bleſſing in it; and among ſome Maxims, which he drew up for his Conduct in his various Relations, in the Advance of Life, this is inſerted; 'As a *Huſband*, it ſhall be 'my daily Care to keep up the Spirit of Religion 'in my Converſation with my Wife, to recommend 'her to the divine Bleſſing, to manifeſt an obliging 'tender Diſpoſition towards her; and particularly 'to avoid every Thing, which has the Appearance of 'Pettiſhneſs, to which, amidſt my various Cares and 'Labours, I may, in ſome unguarded Moments, 'be liable.' He kindly intereſted himſelf in the Concerns of her Relations, and when ſome of them were in Circumſtances of very great Affliction, he exerted himſelf for their Aſſiſtance and Relief.

In the Education of his *Children*, he endeavoured to act upon the Advices, which he recommended to others in his Sermons upon that Subject. He behaved to them in an affectionate and condeſcending Manner, encouraged them to uſe a proper Degree of Freedom with him, and carefully avoided that *forbidding Air*, which would have kept them at a Diſtance and rendered his Inſtructions leſs pleaſing and acceptable. Tho', thro' the Multiplicity of his Buſineſs, eſpecially in the latter Part of his Life, he had leſs Time to employ in their Education, than he could have wiſhed, yet he was very ſolicitous to take every Opportunity of impreſſing their Minds with pious and virtuous Sentiments. What his Reſolutions, with Regard to the Diſcharge of this important Duty, were, will appear from the following *Extract* from his

his Papers. 'As a *Father*, it ſhall be my Care to 'intercede for my Children daily; to converſe with 'them often upon ſome religious Subject; to drop 'ſome ſhort Hints of the ſerious Kind, when there 'is not Room for large Diſcourſe; to pray ſome-'times with them ſeparately; to endeavour to bring 'them early to Communion with the Church; to 'ſtudy to oblige them, and ſecure their Affection.' He was particularly ſolicitous to form his *Children* to a catholic, mild and friendly Diſpoſition, which he thought of the utmoſt Importance to their own Comfort, and their Eſteem and Uſefulneſs in the World. He had obſerved, that 'too many, from 'their tendereſt Years, have been taught to place 'a Part of their Religion in the *Severity* with which 'they cenſure their Brethren; and that a peccant 'Humour, ſo early wrought into the Conſtitution, 'will not eaſily be ſubdued by the moſt ſovereign 'Medicines.' He was therefore very careful not to convey unkind Prejudices into their Minds, but to educate them in open and generous Sentiments; that they might learn to reverence *true Chriſtianity*, wherever they ſaw it, and to judge of it by *Eſſentials* rather than by *Circumſtantials*.

He behaved to his *Servants* with Affability and Kindneſs. Reviling and chiding his Nature abhorred; and that Abhorrence increaſed, the more he ſtudied the Goſpel. When any thing was greatly amiſs in their Behaviour, he privately and calmly argued the Matter with them, admoniſhed them, and attended the Admonition with Prayer. He was eſpecially concerned, that they might be truly pious: For this End he gave them Bibles, and practical

Treatiſes, and often on the *Lord's Day-evening* diſcourſed ſeriouſly with them by themſelves, and prayed with them.——Thus did he *walk before his Houſe with an upright Heart*, and laboured that they might *ſerve the Lord*, and, when they left his Family, might be Bleſſings to other Families in which they might be fixed. Nothing ſevere, ſour or peeviſh was ſeen in his Deportment to any of his *Domeſtics*. He conſidered them all as his *Children*, and endeavoured to draw them to their Duty with the *Cords of Love*.

It would be unpardonable, in this Account of Dr. *Doddridge*, to omit his Character as a *Friend*, in which he ſhone ſo illuſtriouſly. He had a ſublime Idea of *Friendſhip*, and a Heart turned to reliſh its nobleſt Joys. He uſed often to ſay, 'Bleſſed be GOD for 'Friendſhip, and the Hope of its being perfected 'and eternal above! If it be ſo delightful on Earth, 'amidſt our mutual Imperfections, what will it be 'in Heaven!' He thus wrote to his beſt Friend Dr. *Clark*, 'It is a great Satisfaction to me to think, 'that, when you cannot ſpeak to me, you can ſpeak 'to GOD for me: and however Providence may diſ-'poſe of me for the preſent, I hope we are to live 'near each other in a better World, where I may be 'for ever improving by your Converſation; and for 'ever acknowledging, and perhaps repaying, thoſe 'Obligations, which do ſo immediately relate to '*that* State, that I cannot but think they will be 'moſt gratefully remembered *there*.' GOD honoured him with many valuable and faithful *Friends*; and were it proper to mention their Names, it would appear to all, who know them, how juſtly he valued them and thought himſelf happy in their Eſteem

and

and Affection. His Learning, Piety and Politeneſs recommended him to the Eſteem and Friendſhip of ſeveral of *high Rank* and diſtinguiſhed *Learning*, both among the *Clergy* and *Laity*, with whom he kept up a Correſpondence. From them he received very obliging Letters, expreſſing in ſtrong Terms, the Regard they had for his Works, and the Benefit they had found from them. The Eſteem of ſuch Perſons for one in his Station, was an ample Teſtimony to his great Merit; as nothing but his perſonal Qualifications could recommend him to their Notice. He often improved his Acquaintance with Perſons of ſuperior Rank and Fortune to obtain Aſſiſtance for ſome diſtreſſed Objects, whoſe Caſe he knew; but ſolicited no Favours for himſelf. In his Plan of ſecret Devotion his Friends had a conſiderable Share; and on Days of extraordinary Devotion, he prayed for them ſeparately, if there was any Thing peculiar in their Circumſtances that required his Remembrance. He eſteemed it the Duty of Friends, daily to *pray for one another*, as a proper Expreſſion and the firmeſt Support of their Friendſhip; and he counted the Prayers of his Friends among his moſt valuable Treaſures. When he had Occaſion to mention ſome Perſons of Eminence as his Friends, he would ſometimes add, 'Tho' I do not merit ſuch Friends, I know how 'to value them, and I bleſs GOD for them.——I am 'not inſenſible of the Bleſſing, and I hope *Ingrati-* 'tude does not ſecretly lurk in any Corner of my 'Heart.' He always eſteemed it the trueſt Act of Friendſhip to uſe mutual Endeavours to render the *Character* of each other as blameleſs and as valuable as poſſible. He often acknowledged, that he looked

'touches me to the quick; and when I imagine they 'are out of Humour; I am ſo far from being chear-'ful, that I can hardly be good-natured. If they 'look upon me a little more coldly than ordinary, 'while they expreſs their Affection for another, I am 'uneaſy; and a thouſand minute Occurrences, which 'others take no Notice of, are to me ſome of the moſt 'ſolid Afflictions of Life. They unfit me for Pleaſure 'and Buſineſs; may GOD forgive me! they unfit me 'for Devotion too. GOD and the important Concern-'ments of the eternal World are neglected and for-'gotten, while theſe Trifles are admired and purſued. '——And now, if the immoderate Love of the moſt 'excellent *Creatures* hath ſuch unhappy Conſequen-'ces, let us learn to place our ſupreme Affection upon 'our *Creator*; for it is that alone, which can afford 'us laſting Satisfaction. And certainly, if we could 'but perſuade ourſelves to love the bleſſed GOD, as we 'ought, the Happineſs of this Life, as well as the 'Hopes of the next, would be fixed upon the moſt ſolid, 'unſhaken Baſis. We ſhould have all the Tranſports 'of the moſt unbounded Paſſion, without any of the 'Anguiſh and Perturbation of it. He has no Sorrows 'to be condoled, no Unkindneſs to be ſuſpected, no 'Change to be feared. The united Power of the 'Creation cannot give Him one Moment's Uneaſi-'neſs, nor ſeparate us one Moment from his Pre-'ſence and Favour; but the great Object of our 'Wiſhes and Hopes would be for ever happy and 'for ever our own. We might converſe with Him in 'the moſt intimate and endearing Manner, in every 'Place and in every Circumſtance of Life. Every 'Affliction would then be light, and every Duty eaſy.

'How

'How ardently should we embrace every Opportunity
'of doing some little Matter to testify our Respect
'and Affection for Him. What a Relish would it
'give to every common Enjoyment of Life, to consi-
'der it as coming from his Hands; and that he sends
'it as a small Token of his Love, and as the Pledge
'of something infinitely more valuable. Death itself
'would be unspeakably desirable, when we could
'consider it in this View, as meeting with the best
'of our Friends into a nobler Apartment, to spend
'an Eternity in his delightful Company, without
'the least Interval of Sorrow, Absence or Indifference.
'It is a happy State; but alas! my Friend, when
'shall we arrive at it? In the mean Time, let us
'cherish this Love to Him and labour after more ele-
'vated Devotion; but we cannot expect it, at least
'for any Constancy, till we have subdued or regula-
'ted every meaner Passion.'

Having endeavoured to lead my Readers into Dr. *Doddridge's private* and *domestic* Character, and laid open as much of his *Connections* and *Correspondence* as may be useful, I shall now proceed to give some Account of the Manner in which he employed his *Time*, his leading *Views*, his habitual *Temper*, the *Graces* for which he was most eminent; and mention some *Circumstances* and *Incidents*, by which, it is generally allowed, a Person's real Character may be best known. I hope, by this Means, to carry on my *principal Design*, which is, to propose a good Example to the World, especially to those who are honoured with the christian Ministry; and furnish them with some Maxims of Wisdom and Prudence, which will result from the various Lights in which we are

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to conſider him, and the ſeveral Scenes, thro' which he paſſed.

[*To prevent ſome Inconveniences ariſing from the unavoidable Length of this* Chapter, *it may be proper to divide it into* Sections.]

SECT. I.

His uncommon Diligence, Activity *and* Reſolution *in the Diſpatch of Buſineſs.*

THIS was the moſt ſtriking Part of his Character, and muſt be in general viſible to every one, who is acquainted with his *Writings*, and conſiders his Relations, as *Paſtor* of a numerous Congregation, and an *Inſtructor* of Youth, intended for the Miniſtry. With what Aſſiduity he applied himſelf to his Studies, while a *Pupil* and during his Retirement at *Kibworth*, has been ſhewn, *Chap.* I. and II. Yet ſo intent was his Heart upon the great Work in which he was engaged, that, while others applauded his Diligence in that Period, he deeply lamented his Miſpence of much Time. I will inſert one of his mournful Reflections on the Subject, as a Specimen of others, and to ſubſerve my main Intention; 'Upon reviewing the laſt Year I find, that I have 'trifled away a great deal of Time. Not to ſpeak 'of that which hath been loſt in formal Devotion, 'and

'and an indolent Temper in the Diſpatch of Buſi-
'neſs, I find, upon Computation, that I have loſt
'ſome *hundred* Hours by unneceſſary Sleep. I have
'loſt many in unneceſſary Viſits, Journeys of Plea-
'ſure, or of Buſineſs prolonged to an unſeaſonable
'Length, and by indulging vain roving Thoughts
'while travelling. A Multitude of precious Hours
'have been loſt in unprofitable Diſcourſe, when I
'have been neceſſarily engaged in Company; for
'want of taking Care to furniſh myſelf with pro-
'per Subjects of Converſation, or not making Uſe
'of them, or not attending to Opportunities of
'introducing profitable Diſcourſe.' In following Years he laments the Miſpence of Time in his Youth; and reflects, what ſuperior Improvements he might have made in Learning and Piety, and how much more uſeful he might have been, had he exerted more Diligence in thoſe Days, when he had fewer Avocations than when he lived in a large Town, appeared under a more public Character, and his Labours and Connections were increaſed. He endeavoured then to make up, what he thought, his culpable Deficiency by *habitual Diligence* in his proper Buſineſs. In this View he roſe early and ſat up late. He reckoned the ſmalleſt Parcels of Time precious, and was eager to ſeize every Moment, even while he was waiting for Dinner, Company, or his *Pupils'* aſſembling together, that he might make ſome Advance in the Work he was about. *Doing nothing* was his greateſt Fatigue. He thought, and often told his *Pupils*, that one good Work was the beſt *Relaxation* from another; and therefore he would not allow any *Chaſm* between the ſeveral Kinds and Branches of Buſineſs

Buſineſs he was to tranſact. He found it an Infelicity to have his Thoughts *divided* between two Affairs which lay before him; and obſerved, that as much time had been ſometimes ſpent in deliberating which of the two ſhould be entered upon firſt, as would have finiſhed one, if not both. To prevent this, he laid as exact a *Plan of Buſineſs*, as he could, at the beginning of every *Year*; but as this alone was too complicated and extenſive, he had alſo his Plan for every *Month* and ſometimes for every *Week*, beſides what was to be done in his ſtated Courſe of Lectures and public Services. He contrived to have a few Hours every Week, to which no particular Buſineſs was allotted: Theſe he ſet down, as a Kind of *Caſh-account*, in which any unexpected Affair was to be tranſacted, or the Time loſt by accidental Hindrances might be in ſome Meaſure retrieved, without breaking-in upon his general Plan. Thro' all his riper Years he kept an exact *Account* how he ſpent his Time; when he roſe; how many Hours had been employed in Study or the more public Duties of his Station; how much Time was really, at leaſt in his Apprehenſion, trifled away, and what were the Cauſes of its Loſs. Under this laſt particular, I find him lamenting taking up a Book, with which he had no immediate Concern, and which yet engaged his Attention and ſo broke in upon the proper Duties of his Study. He laments, on another Occaſion, purſuing too long ſome abſtruſe *mathematical* Inquiries, the Advantages of which were by no means an Equivalent for the Time employed in them. He often complains of the Loſs of Time by ſome *Viſits*, which Civility and good Manners obliged him to

to pay; and reſolves not to make himſelf ſuch a *Slave* to the Cuſtoms of the World, as to neglect more important Duties out of Regard to them. He found even *Friendſhip* a Snare to him; and that the Company of his Friends produced ſome ill Effects, with regard to his Buſineſs and religious Frame. 'While 'I have had Company with me, *he writes*, my Work 'hath been interrupted; ſecret Devotion ſtraitened; 'the divine Life reduced to a low Ebb, as to its 'ſenſible Workings, tho' my Heart continued right 'with GOD.' At another time; '-Too much Com-'pany, tho' very agreeable to me, led me to neg-'lect ſome Part of my Buſineſs, and turned that, 'in which I ſo much rejoiced as a very *pleaſing* Cir-'cumſtance, into a *Miſchief* rather than a Benefit. 'Had I been reſolute to have commanded an Hour 'or two in the Morning, I ſhould have been leſs em-'barraſſed thro' the Day. I will therefore be more 'watchful and ſelf-denying on this Head.' He was deſirous to do the Work of *every Day in its Day*, and never defer it till the *Morrow*; knowing there would be Buſineſs enough remaining for that Day, and all the Days and Hours of his Life. He thought (and his own Temper ſhewed it) that '*Activity* and '*Chearfulneſs* were ſo nearly allied, that one can 'hardly take a more effectual Method to ſecure the 'latter, than to cultivate the former; eſpecially 'when it is employed to ſow the Seeds of an im-'mortal Harveſt, which will be rich and glorious, 'in Proportion to our preſent Diligence and Zeal.' So ſolicitous was he to improve *every Moment*, that one of his *Pupils* generally read to him, when he was dreſſing and ſhaving. In theſe ſhort Intervals he was

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improving himſelf and them, by remarking on their Manner of reading, and pointing-out to them the Excellencies or Defects of Sentiments and Language in the Book read. When he was upon a Journey, or occaſional Viſits to his Friends, where he ſpent the Night, he took his *Papers* with him, and employed all the Time he could ſeize, eſpecially his *Morning-hours*, in carrying on ſome good Work for his People, his Pupils or the World. While he was preparing his *Family-expoſitor* for the Preſs, he did ſomething at it daily. When an intimate Friend had expreſſed ſome Fear, leſt his *Academy* ſhould be neglected, while he was preparing ſome Works for the Public, he thus wrote to him; 'So far as I 'can recollect, I never omitted a ſingle *Lecture* on 'Account of any of the Books, that I have pub-'liſhed. The Truth is, I do a little now and then; 'ſomething every Day, and that carries me on. I 'have wrote ſome of my Pieces in Short-hand, and 'got them tranſcribed by my *Pupils*, and thus I do 'by many Letters. This is a Help to me, and ſome 'conſiderable Advantage to thoſe whom I employ. 'I ſcarce fail being in the *Lecture-room* three Hours 'every Morning; that carries me thro' my ſtated 'Work; and, with the Concurrence of my *Aſſiſtant*, I 'over-ſee the Academy pretty well.'——So great was his Diligence in his Maſter's Work, that he often preached ſeveral Days in a Week in different Villages about *Northampton*, and choſe the Evening for thoſe Services, that his Lectures might not be omitted.—— During his *annual Vacation*, which continued *two Months*, one of them was uſually ſpent in cloſe Study, paſtoral Viſits, or making little Circuits among the neigh-

neighbouring Congregations, by the Deſire of their reſpective *Paſtors*; preaching to each in his Way, not excepting ſome of different Sentiments and Denominations from himſelf. In the other Month, he viſited his Friends in *London*, and other Parts of the Kingdom, finding ſuch Excurſions and Journeys ſerviceable to his Health; yet he purſued his Studies and Writings, and frequently preached occaſional Sermons, eſpecially in *London* and its Environs, almoſt every Day. I find that in ſome Years he preached *one hundred and forty* times, in others many more; beſides his Repetitions, Expoſitions and devotional Lectures at home. So that the Exhortations he gave his Brethren, in his Diſcourſe on *The Evil and Danger of neglecting the Souls of Men*, came with peculiar Grace and Propriety from him, as they were illuſtrated by his own Example.

Nor muſt I, in this Connection, omit his *Correſpondence*; which was almoſt large enough to have taken up the whole time of a Perſon of common Abilities and Induſtry. His *Letters* were principally of Buſineſs, and that of the moſt important Kinds. Beſides his Correſpondence with the Parents and Guardians of his *Pupils*, he had many Letters to write in Anſwer to Queſtions of Moment, propoſed to him by his *Brethren*, eſpecially thoſe who had been his *Pupils*, and by Congregations at a Diſtance, who applied to him for Direction and Aſſiſtance. His Judgment was often deſired by *learned Men*, concerning *critical* Difficulties, or *Works* which they were preparing for the Preſs; and his own Publications would naturally enlarge his Work of this Kind. His Correſpondence with ſome Perſons of the firſt Rank for Wiſdom

Wiſdom and Learning in the *eſtabliſhed Church* required much Attention and Delicacy. Several *foreign Gentlemen* and *Divines*, who had heard of his Character and read his Works, ſought his *epiſtolary* Acquaintance, and correſponding with them in *Latin* or *French* required ſome particular Application. It is ſurprizing to find how many hundred Letters he received and anſwered in the Space of one Year. I may ſay of him, as *Pliny* of his Uncle, 'when I conſider his Diſpatch of ſo much Buſineſs, 'I wonder at the Multiplicity of his reading and 'writing; and when I conſider this, I wonder at 'that.' But his Reſolution was indefatigable, and GOD had given him a happy Facility in the Diſpatch of Buſineſs. He was Maſter of the Contents of a Book upon a ſummary View, and could readily expreſs his Thoughts upon the moſt abſtruſe Queſtions with Eaſe and Perſpicuity. It is wonderful that his tender Conſtitution ſhould, for ſo many Years, ſupport ſuch an intenſe Application to Buſineſs, ſo unfavourable to Health. His Friends were often expreſſing their painful Apprehenſion, that it would impair his Health and ſhorten his Days, and addreſſing him with that *carnal Advice*, 'Maſter, ſpare 'thyſelf:' And, with regard to his laſt Illneſs in particular, it might have been happy for them and the World had he regarded it. But Love to GOD and Man, and Zeal for the Salvation of Souls bore him on. He needed no *Recreation*; for his Work was his higheſt Pleaſure. When he ſaw any Succeſs of his Labours, and found that his Writings were uſeful to many, it gave him freſh Spirits and Reſolution. When he was adviſed, by a Friend, to *relax*

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a little and not preach ſo often, his Anſwer was, 'Be in no Pain about me. I hope that we have the 'Preſence of GOD among us, and that he is *bearing* '*Teſtimony to the Word of his Grace.* I take all the Care 'of my Health, which is conſiſtent with doing the 'proper Duties of Life; and when I find myſelf '*refreſhed*, rather than *fatigued* with theſe Attempts 'of Service, I cannot think myſelf fairly diſcharged 'from continuing them.' To another Friend he thus writes; 'I am indeed ſubject to a little Cough, but 'I never preached with more Freedom and Pleaſure. 'I am generally employed, with very ſhort Inter-'vals, from Morning to Night, and have ſeldom 'more than *ſix* Hours in bed; yet ſuch is the Good-'neſs of GOD to me, that I ſeldom know what it 'is to be *weary*. I hope my Labours are not in 'vain. There are thoſe who drink in the Word with 'great Eagerneſs; and I hope it will be found, 'that it is not merely as the barren Sand drinks in 'the Rain, but rather that it falls on Ground, which 'divine Grace will make prolific. This animates 'me to my Labours.' In ſhort, he lived much in a little Time; and thought it was better to *wear himſelf out* in his Maſter's Service, than *ruſt* in literary Indolence, or drag on a longer Life, when his Vivacity and Activity might be ſo much diminiſhed, as in the Courſe of Nature they generally are.—— The Motto of his *Family-arms* was, *Dum vivimus vivamus*; under which he wrote the following Lines, very expreſſive of his general Temper:

'*Live, while you live,*' *the* Epicure *would ſay,*
'*And ſeize the Pleaſures of the preſent Day* *.'
'*Live while you live,*' *the ſacred* Preacher *cries,*
'*And give to* GOD *each Moment as it flies* †.'
'*Lord, in my Views let both united be;*
'*I live in* Pleaſure, *when I live to* Thee.'

* 1 *Cor.* xv. 32. † *Eccl.* ix. 10.

SECT. II.

His Attempts to do good, *and to promote and encourage the* Zeal of others, *beyond the Limits of his own Congregation and Family.*

WE have ſeen what uncommon and almoſt unparalleled Diligence Dr. *Doddridge* exerciſed, and with what Care he applied himſelf to the Duties of his Station, as a *Paſtor* and a *Tutor*. But that *Zeal* for GOD and pious Concern for the Salvation of Men, which glowed in his Breaſt and led him to this Diligence, carried him yet further; and excited him to embrace every Opportunity of doing good to the Souls of his Fellow-creatures. He often converſed with *Strangers*, whom he accidentally met with, about their religious Concerns in a prudent and friendly Manner. There are ſome Inſtances of this Kind mentioned in his *Papers*, where he had Reaſon to hope, that a ſerious laſting Impreſſion was made upon their Hearts by ſuch Converſation.——He generally attended

tended the condemned *Malefactors* at *Northampton*, with a compaſſionate View to promote their Salvation. Beſides converſing and praying with them, he expounded and preached to them; and once he expounded the *fifty-firſt* Pſalm to ſeveral, who were to ſuffer together, with which they ſeemed to be much affected.——Moreover, he laboured to quicken all, to whom he had Acceſs, to pious and benevolent Services, and to aſſiſt and encourage thoſe, who were employing their Time and Abilities in them.——He thought a prudent active Zeal for the Intereſt of Religion, one of the beſt *Evidences* of a *pious* Heart. Thus, writing to a Friend, he ſaith, 'I am juſt re-'turned from viſiting your Relation. I find her in a 'peaceable and happy State, amidſt almoſt total 'Blindneſs, Deafneſs and other Infirmities of Age. 'She is not indeed favoured with ſuch ſenſible Sup-'ports and Manifeſtations of the divine Love, as ſhe 'could wiſh; but hath, what I think yet *more de-'ſirable*, a moſt affectionate Zeal for the Glory of 'GOD and Good of Men, and talks with ſuch a 'hearty Concern for the Intereſt of real Religion, as 'revived my Heart.'——He greatly lamented the Indolence of many chriſtian Miniſters; even ſome that were moſt diſtinguiſhed for their *philoſophical* and *critical* Learning. While he ſaw no Evidence that it was applied to the *grand* Ends of the *Miniſtry*, he looked upon it as little better than *laborious trifling*. One of his *Brethren* of great Abilities was ſo fond of Retirement and Study, that he was averſe to ſettling with a Congregation and to any public Services: To him he thus addreſſed in 1724; 'I am 'ſorry, that you think of ſpending your Life in a

'*Hermitage*, in this learned and polite Luxury. God 'hath endowed you with Capacities, which are not 'always to be buried in Retirement. So bright a 'Lamp was not lighted up to conſume in a Sepulchre, 'but to be fixed on an *Eminence*, where its Rays may 'be diffuſed with public Advantage, and conduct 'many thro' this gloomy Deſart to the Regions of 'eternal Glory. I hope therefore and believe, it is 'your conſtant Care to make all your Studies ſub-'ſervient to the Views of ſuch Services. When Pro-'vidence calls you to a more public Appearance, I 'hope you will be willing to quit your *Cell*, charm-'ing as it is, that you may enter upon Employments 'at leaſt more important, if not more delicate, than 'thoſe, which you now purſue. This is a Piece of '*Self-denial*, which Duty requires us to ſubmit to; 'and which will be acceptable to God in Propor-'tion to our Fondneſs for thoſe Elegancies, which 'we are contented to interrupt and poſtpone, that 'we may attend to the Advancement of his King-'dom and Intereſt. We know the Applauſe of our 'heavenly Maſter will be an abundant Recompence 'for all the Pleaſures we have given up for his ſake; 'and before we receive that public Remuneration, 'we ſhall find ſuch Entertainment in the Exerciſe of 'Benevolence to our Fellow-creatures, and the Hope 'of promoting their everlaſting Felicity, as we ſhall 'never find in converſing with *Virgil* or *Tully*, *Pliny* 'or *Addiſon*, or any of the Favourite-attendants of 'our Solitude.'——When he ſaw any of his *Pupils* or younger Brethren indolent, or not applying their Time and Talents to the Care of Souls, he would freely expoſtulate with them; and if ever his Zeal

was

was *exceſſive*, it was here. When he ſaw, how much was needful to be done for *Chriſt* and Souls, and how little really was done, by many Perſons of great Abilities, and religious Characters, his Spirit was moved within him. He took Occaſion, therefore, when he preached before his *Brethren*, to urge every Conſideration and Motive, that was likely to increaſe their Activity. His Diſcourſe on *The Evil and Danger of neglecting the Souls of Men*, contains many forcible Arguments on this Head, ſufficient to rouſe the Spirit of every Miniſter, that is not ſunk into Stupidity.—— He eſteemed it a Fault in ſome worthy *Miniſters*, that they were backward to engage in public Services, at the ſtated *Aſſemblies of Miniſters*, and on occaſional Days of *Prayer* or *Thankſgiving*. The Multiplicity of his Buſineſs and the Importance of his domeſtic Engagements, might have been a reaſonable Apology for his Abſence from ſuch Meetings, or for being generally excuſed from performing any Part of the Service: Yet he was ſeldom abſent, except hindred by Sickneſs, and made no Difficulty of complying with the Deſire of his Brethren to take a Share of the Work. He thought, that for Miniſters to decline, or to need much Entreaty, *to engage on ſuch Occaſions*, was diſreſpectful to their Brethren, and was ſetting a bad Example before their young *Aſſociates*; while it ſeemed to furniſh their Hearers with ſomething of a plauſible Pretence for refuſing to engage in ſocial Prayer, or even to pray in their own Families: On this Principle he was determined to act, tho' he might be, as he ſometimes was, charged with Vanity and Love of Applauſe for ſo doing.——In Order to make the *Meetings of Miniſters* turn to a better

Account, than he feared they had generally done, he endeavoured to promote more *regular Aſſociations*; that the Hands of each other might be ſtrengthened by united Conſultation and Prayer, and that they might concur in ſome Schemes for the *Revival of Religion*. What he attempted of this Kind, may be ſeen in the *Preface* to the *Sermon* above-mentioned; and the attentive *Reader* of it will perceive, how well it was adapted to promote Piety, Zeal and Love among Miniſters and their Congregations.

He was ſolicitous, that ſomething more might be done among the *diſſenting* Churches, towards the *Propagation of Chriſtianity* abroad, and ſpreading it in ſome of the darker Parts of our own Land. His *Scheme* for this Purpoſe may be ſeen in the ſame *Preface:* It would too much ſwell this Work to inſert either of the *Plans* in it. I mention them in this Connection, as Evidences of his fervent Zeal to ſerve the Cauſe of *Chriſtianity* and vital Religion; and it is hoped the Publication of them hath tended to inſpire a like Zeal into others. With the ſame Views, he generouſly contributed towards publiſhing ſome practical Books in the *Welſh* Language. He was a hearty Friend to the Succeſs of a Society in *Scotland, for propagating chriſtian Knowledge*, eſpecially in *North-America*, of which he was a *correſponding Member*. He lamented that there were ſo few *Miſſionaries* among the *Indians* near our Settlements there; and was very deſirous to train-up ſome ſerious Youths of good Health and Reſolution to be employed in that Capacity. Two of his *Pupils* were educated with this View, and would chearfully have gone upon the Service; but their neareſt Relations would not permit them.

them. 'Such, *ſaith he in his Diary*, is the Weakneſs 'of their Faith and Love! I hope I can truly ſay, 'that, if GOD would put it into the Heart of my '*only Son* to go under this Character, I could wil-'lingly part with him, tho' I were to ſee him no 'more. What are Views of a *Family* and a *Name*, 'when compared with a Regard to extending my '*Redeemer*'s Kingdom and gaining Souls to *Chriſt*?'

He was deſirous to countenance and encourage all thoſe, who appeared to have the Intereſt of Religion much at Heart, and to be zealous to inſtruct and ſave Souls, tho' they were of different Sentiments and Perſuaſions from himſelf. He at firſt entertained a good Opinion of *Count Zinzendorf*, and his Aſſociates, from the Accounts he had received of them, as a late Archbiſhop of *Canterbury*, and many other wiſe and pious Men had done; and he ſpoke of them in honourable Terms. But what he obſerved of his crude Notions of Religion, in an Interview he had with him; and what he read of them in his Sermons and Hymns, convinced him, that, whatever the *Count*'s private Views were, his Manner of repreſenting ſome Doctrines of the Goſpel, and particularly his Diſreliſh for all of them, but thoſe which relate to *the Lamb*, as his Followers generally call our bleſſed Lord, did *Chriſt* very little Honour and tended little to chriſtian Edification. He was cautious of entering into any Intimacy with his Aſſociates: 'For, *ſaith he*, I would remember, that it is a ſup-'poſable, yea a probable Caſe, that ill-deſigning Men 'may endeavour to promote Enthuſiaſm and divide 'Churches, merely with the View to enrich and ex-'alt *themſelves*, as Heads of a Party.' But when he

heard that ſome of the *Count*'s Followers deſpiſed Prayer, made light of Holineſs, and run into other pernicious Errors, he concluded that they were bad Men, preaching with mean and intereſted Views. He was preparing a Letter to *Count Zinzendorf*, containing a ſerious Addreſs to him and Expoſtulation with him; and warning others againſt the Errors and Enormities, into which his Followers had run, and which had filled ſo many ſerious Minds, who once thought well of them, with Wonder and Horror.

He had a favourable Opinion of ſome of thoſe Clergymen of *the Church of England*, who went under the Name of *Methodiſts*. By the Converſation he had with ſome of them, and what he had read of their Diſcourſes, he was led to hope and believe, that they honeſtly intended the Advancement of Religion. He thought it ſome Juſtification of their itinerant Preaching, that they went principally, at leaſt at firſt, among the moſt ignorant, rude and profane Perſons, who ſcarce ever attended any Place of Worſhip; that the State of Religion was low and melancholy, and there was too little Serioufneſs, Zeal, and a Care to inſiſt upon the peculiar Doctrines of the Goſpel, among *Miniſters*. He had *ſeen* ſome good Effects of their Labours in his own Neighbourhood; he had *heard* of more, from ſufficient Authority; and this left him no Room to doubt but God had owned them. 'I cannot but think, *ſaith he*, that by the 'Succeſs of ſome of theſe deſpiſed Men, God is re-'buking the Madneſs of thoſe, who think them-'ſelves the *only wiſe* Men, and in a remarkable 'Manner making bare his mighty Arm.' He was very

very ſenſible of their Errors and Defects; but had obſerved, in the Hiſtory of former Times, that many Perſons of great Piety, Zeal and Benevolence had been led, partly by their Popularity and Succeſs, and partly by an ill-judged Oppoſition to them, into ſome unjuſtifiable Meaſures; and yet had been Inſtruments of great Uſefulneſs in the World. This was the Caſe with ſome of the *Reformers* from *Popery*. With Regard to theſe Men, he thought ſome of their Errors were pitiable, rather than blameable: That ſome of them were to be imputed to Faults in their Education; the Want of being led thro' a regular Plan of *Lectures in Divinity*, and into an orderly Method of ſtudying the Evidences, Doctrines and Duties of *Chriſtianity*. He hoped that further Knowledge of themſelves, the World and Religion, would give them more judicious Sentiments; and that the Cenſures and Contempt, which they met with from ſo many of their Brethren, would make them more humble and cautious. He was well aware that there was ſome *Enthuſiaſm* in them and much among their Followers: But he thought that, nevertheleſs, they might be uſeful, as he knew they had been, in rouſing Men's Attention, engaging them to bend their Thoughts towards their eternal Concerns; in leading them to read and ſtudy the Scriptures, and attend religious Worſhip in Places, where they might be better inſtructed and edified. 'In ſome extraordinary Converſions, *ſaith he*, there may be and often is a Tincture of *Enthuſiaſm*: But, having weighed the Matter diligently, I think a Man had better be a ſober, honeſt, chaſt, induſtrious *Enthuſiaſt*, than live without any Regard to GOD and Reli-

he diſcouraged to the utmoſt. He often expreſſed his Wiſh, that Miniſters, inſtead of railing at them from the Pulpit and the Preſs, and endeavouring to expoſe them, would *imitate* them in what was truly commendable. As they ſaw the common People ſtruck and captivated with their Addreſs and Appearance of Zeal, he wiſhed their wiſer Brethren would plainly and ſeriouſly preach *the Goſpel*, take due Care of the Souls committed to them, and labour more abundantly in their Maſter's Work; and thereby ſecure yet greater Popularity and Acceptance by Means, which they themſelves muſt think juſt and laudable: For theſe he thought it their Duty to uſe, whatever their particular Sentiments and Stations were*. He was ſeverely cenſured, eſpecially by ſome of his Brethren, for the Civility and Encouragement he ſhewed to ſome of the Leaders of the *Methodiſts*, and ſeveral angry Letters were ſent him on this Subject. To ſuch Cenſures he thus anſwered; 'I wiſh there were 'leſs Zeal and Rage againſt theſe Men. It has al-'ways been a Maxim with me, not to believe any

* Perhaps this important Hint may come more unexceptionably from a worthy Clergyman of *the Church of England*: 'The Nation 'hath been much alarmed of late with Reports concerning the 'Growth and Increaſe of *Methodiſm*. Would we put a Stop to the 'farther Progreſs of it? There is one Way by which it may be 'done: And let us of the eſtabliſhed *Clergy* join Hand and Heart 'in the Work; *viz.* to live more holily, pray more fervently, 'preach more heavenly, and labour more diligently, than the *Me-'thodiſt*-miniſters appear to do. Then ſhall we ſoon hear that Field-'preaching is at an end; and Chriſtians will flock to the Churches 'to hear us, as they now flock to the Fields to hear them.' *Andrews' Scripture-doctrine of Grace, in Anſwer to the Ep. of Glouceſter.* p. 222. n.

'flying Story to the Prejudice of thoſe, whom I 'had apparent Reaſon, from what I knew of them, 'to *eſteem.* I am ready to hope and believe the beſt of 'thoſe, who ſeem to have the Cauſe of Religion ſo 'much at Heart. But I am very far from juſtifying 'them in *all* the Steps they have taken, or approv-'ing *all* the Lengths they run; and with their *Ana-'themas* and uncharitable Cenſures I am greatly diſ-'pleaſed. I ſee ſome of them running into Extrava-'gancies, which grieve me to the Heart: And if any 'will be ſo unjuſt as to impute theſe Things to me, 'becauſe I dare not join in reviling, cenſuring and 'judging them, as ſome do, amidſt their acknow-'ledged Infirmities and Miſtakes, I muſt wait quiet-'ly till *the Day of the Lord:* and I humbly hope 'that He will, in the mean Time, appear to ſup-'port my Character, as far as his Glory and the 'Good of Souls is concerned in it; and further than 'that, I am not anxiouſly concerned about it.' By acting in this tender, candid Manner, he might, perhaps, commend and encourage ſome, who appeared to be zealous for the Salvation of Souls, before he had ſufficient Opportunities of knowing what their Principles and Views were; or the Accounts he had received of the Succeſs of their Labours might be exaggerated; or they might repreſent him, as encouraging them more than he did. He might alſo think ſome of their Errors of much leſs Conſequence, than his Brethren did. But theſe are often the Weakneſſes of the beſt Minds; and, as a good Judge of human Nature ſays, 'Ut *quisque* 'eſt *Vir optimus, ita difficillimè eſſe alios improbos ſuſ-*

'*pi-*

'*picatur* *. The better a Man himſelf is, the leſs 'will he be inclined to ſuſpect others of bad De- 'ſigns.'

* Cic. Ep. ad Q. Fratr.

SECT. III.

His Catholiciſm, Moderation *and* friendly Behaviour *to Perſons of* different *Sentiments and Perſuaſions.*

DR. *Doddridge* had diligently ſtudied the Goſpel, and had juſt Ideas of the Extent and Importance of *chriſtian Liberty*. He had impartially examined the Controverſy between the eſtabliſhed *Church of England*, and the *Proteſtant Diſſenters*, and thought it his Duty to adhere to the latter. He thus wrote to one of his *Fellow-ſtudents* on this Subject; 'I 'am now more fully ſtudying the Buſineſs of *Confor-* '*mity*; and for that Purpoſe am reading the Contro- 'verſy between Biſhop *Hoadley* and Dr. *Calamy*; as 'indeed I think it neceſſary to examine into the 'Affair, before I determine upon being ordained 'among the *Diſſenters*. Upon the whole, I muſt ſay, 'that, as nothing hath had a greater Tendency to 'confirm my Belief of *Chriſtianity* than the moſt 'celebrated Writings of *Jews* and *Deiſts*; and my 'adhering to the *Proteſtant* Cauſe than the Apolo- 'gies of many of the *Roman Catholics*; ſo the Study

'of

'of the beſt Defenders of *the Church of England*, 'which I have yet ſeen, hath added a great Deal of 'Weight to my former Perſuaſion, not only of the 'Lawfulneſs but Expediency of a *Separation* from it. 'Yet when I ſee how many plauſible Arguments 'may be advanced on the contrary Side, I am not 'inclinable to *cenſure* thoſe, who yield to the Force 'of them.' His generous Heart never confined Truth and Goodneſs to one particular *Sect*, nor in any other Reſpect appeared bigotted to that, or uncharitable to thoſe, who differed from him. The Principles on which he acted will be ſeen by the following Extracts from his *Writings*. 'I look upon the 'diſſenting Intereſt, *ſaith he*, to be the Cauſe of 'Truth, *Honour* and *Liberty*; and I will add, in a 'great Meaſure, the Cauſe of *ſerious Piety* too. It 'was not merely a generous Senſe of *Liberty* (which 'may warm the Breaſt of a *Deiſt*, or an *Atheiſt*) 'but a religious Reverence for the *divine Authority*, 'which animated our pious Forefathers to ſo reſo-'lute and ſo expenſive an Oppoſition to the At-'tempts, which were made in their Days to invade 'the Rights of Conſcience, and the Throne of God, 'its only Sovereign. And if the Cauſe be not ſtill 'maintained on the ſame Principles, I think it will 'hardly be worth our while to be much concerned 'about maintaining it at all*.' In his Dedication of a Sermon to the pious Mr. *Hervey*, he thus expreſſeth himſelf; 'You being, I doubt not, per-'ſuaded in your own Mind, that *Dioceſan Epiſco-'pacy* is of divine Original, and that *the Church hath 'Power to decree Rites or Ceremonies and Authority in* 'Con-

* Free Thoughts, in Tracts, &c. Vol. II. p. 266.

'*Controverſies of Faith*, have ſolemnly declared that 'Belief; and, in Conſequence of it, have obliged 'yourſelf to render *canonical* Obedience to thoſe, 'whom you thereby acknowledge as governing you 'by an Authority delegated from *Chriſt*; that thus 'you may be *ſubject to every Ordinance of Man for 'the Lord's Sake*, and thereby approve your Submiſ-'ſion to him. I have declined that Subjection; not 'from any Diſreſpect to the Perſons of the *eſtabliſhed 'eccleſiaſtical Governors* (many of whom I hold in 'the higheſt Eſteem and number among the moſt 'diſtinguiſhed Ornaments of our common *Chriſtiani-'ty*) and leaſt of all from an Unwillingneſs to yield 'Subjection, where I apprehend *Chriſt* to have ap-'pointed it; for, ſo far as I know my own Heart, 'it would be my greateſt Joy to bow, with all Hu-'mility, to *any* Authority delegated from him: But 'I will freely tell you and the World, my *Noncon-'formity* is founded on this, that I aſſuredly believe 'the contrary, to what the Conſtitution of *the Church 'of England* requires me to declare, on the above-'mentioned Heads and ſome others, to be the Truth. 'And I eſteem it much more eligible to remain un-'der an Incapacity of ſharing its Honours and Re-'venues, than to open my Way to a Poſſibility of 'obtaining them, by what would, in me, while I 'have ſuch an Apprehenſion, be undoubtedly an 'Act of Prevarication, Hypocriſy and Falſhood; re-'verencing herein the Authority of GOD, and re-'membering the Account I muſt ſhortly give in his 'Preſence.'——Yet he behaved with the utmoſt Candour to the Members of the *eſtabliſhed Church*. 'I would be far, *ſaith he*, from confining all true

'Re-

'Religion to the Members of our own Congregations. I am very well aware, that there are a Multitude of excellent Perſons in the *Eſtabliſhment*, both among the *Clergy* and *Laity*, who, in their different Stations, are *burning and ſhining Lights*; ſuch as reflect a Glory on the human Nature and the chriſtian Profeſſion.' He always ſpoke of the eſtabliſhed Religion of our Country with Reſpect. In explaining thoſe Texts of Scripture in his *Family-expoſitor*, in which he could not avoid ſhewing his Sentiments in ſome Points of *Diſcipline*, different from thoſe which generally prevail, he conſcientiouſly abſtained from all *Reproaches*; 'to which indeed, *ſaith he*, I am on no Occaſion inclined, and which I ſhould eſteem peculiarly indecent, where the *religious Eſtabliſhment* of my Country is in Queſtion; and above all, where a Body of Men would be affected, many of whom have been, and are, among the ableſt *Advocates* and brighteſt *Ornaments* of *Chriſtianity*. I have been alſo careful to adjuſt my Expreſſions with as much *Tenderneſs* and *Reſpect*, as Integrity and that Reverence, which an honeſt Man would owe to the Judgment of his own Conſcience, were it more ſingular than mine, would admit*.'——He never made any petulant Objections againſt the Worſhip or Diſcipline of *the Church of England*, nor uttered any ſevere or unkind Reflections upon it. Indeed he very ſeldom mentioned the Grounds of the Difference between it and the *Diſſenters* in the Pulpit; and when his Subject naturally led him to it, he took Occaſion to ſhew, how *ſmall* the Things in debate were, compared with thoſe

* Expoſitor. Vol. III. Pref. p. ix.

thoſe *important* Principles and Truths, in which they agreed.——He always ſpoke in the moſt reſpectful Terms of the worthy *Clergy* of the eſtabliſhed Church; thought himſelf happy in the intimate Friendſhip of ſome of them, and kept up a friendly Correſpondence with others, even with ſome of the higheſt Rank in it. Upon the ſame Principles, he rejoiced, when he had Opportunity, as he ſometimes had, of ſerving any of them in their ſecular or miniſterial Intereſts.——He deeply lamented, that a *Separation* from the Communion of that Church was, in his Apprehenſion and that of many other good Men, made ſo neceſſary. He heartily wiſhed and prayed for a greater Union among *Proteſtants*; and longed for the happy Time, when, to uſe his own Words, 'the Queſtion would be, not how much may 'we lawfully *impoſe*, and how much may we law-'fully *diſpute?* but on the one ſide, what may we '*wave*, and on the other, what may we *acquieſce-in*, 'from a Principle of mutual Tenderneſs and Reſpect, 'without diſpleaſing our common Lord, and injur-'ing that great Cauſe of *original Chriſtianity*, which 'he hath appointed us to guard.' Having mentioned to one of his Friends a candid Letter he had received from a *Biſhop*, he adds, 'O that GOD would 'open a Way to a ſtricter Union among *Proteſtants* 'of every Denomination! But the Darkneſs of our 'Minds, the Narrowneſs of our Hearts, and our 'Attachment to private Intereſt make it, I fear, in 'a great Meaſure, impracticable.'——'I greatly re-'joice, *ſaith he on another Occaſion*, when I ſee in 'thoſe, whom upon other Accounts I moſt highly 'eſteem, as *the excellent of the Earth*, that their Pre-

'judices

'judices againſt their Brethren of any Denomination 'are ſubdued, as mine againſt the Writers of the *Eſta-* '*bliſhment* early were, and that we are coming nearer 'to the Harmony, in which I hope we ſhall ever be '*one in Chriſt Jeſus.*'——One of his Correſpondents had informed him of a Report ſpread in *London*, in 1750, that he was about to conform to *the Church of England*; to which he thus anſwereth; 'Aſſure thoſe, 'who may have heard of the Report, that tho' my 'growing Acquaintance with many excellent Perſons, 'ſome of them of great Eminence, in the *Eſtabliſh-* '*ment*, increaſes thoſe candid, reſpectful Sentiments of 'that Body of Chriſtians, which I had long enter- 'tained; yet I am ſo thoroughly perſuaded of the 'Reaſonableneſs of *Nonconformity*, and find many of 'the Terms of *miniſterial Conformity* ſo contrary to 'the Dictates of my Conſcience in the Sight of 'GOD, that I never was leſs inclined to ſubmit to 'them; and hope I ſhall not be willing to buy my '*Liberty* or my *Life* at that Price. But I think it my 'Duty to do my Part towards promoting that mutual 'Peace and good Will, which I think more likely 'than any thing elſe, either to reform the Church, 'or at leaſt to promote *true Chriſtianity*, both in the 'Eſtabliſhment and Separation; to ſtrengthen the '*Proteſtant* Cauſe and defeat the Deſigns of our 'common Enemies. And, conſcious that I ſpeak and 'act from theſe Principles, and that I am approved of 'GOD in it, I do not fear the Reſentments of any 'narrow-ſpirited Perſons. I would not be a *Knight-* '*errant* in the Cauſe of *Candour* itſelf; nor would 'I ſo fear the Imputation of mean and unworthy De- 'ſigns, as to be deterred, by the Apprehenſion of it,

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'from what is in itſelf right. For at that Rate, from 'what may we not be deterred? I am much more 'ſolicitous to deſerve well of the Public, than about 'the Returns I may meet with for doing it.'

But his *catholic* Sentiments on this Head will more fully appear from a Paſſage in his Preface to Archbiſhop *Leighton's expoſitory Works*, which I think muſt give great Pleaſure to every benevolent Mind. 'It 'is truly my Grief, that any Thing ſhould divide me 'from the *fulleſt Communion* with thoſe, to whom I 'am united in the Bonds of as tender Affection, as 'I bear to *any* of my Fellow-chriſtians. And it is 'my daily Prayer, that GOD would, by his gentle 'but powerful Influence on our Minds, mutually diſ-'poſe us more and more for ſuch an *Union*, as may 'moſt effectually conſolidate the *Proteſtant* Cauſe, 'eſtabliſh the Throne of our *gracious Sovereign*, re-'move the Scandal our Diviſions have occaſioned, 'and ſtrengthen our Hands in thoſe Efforts, by which 'we are attempting, and might then I hope more 'ſucceſsfully attempt, the Service of our *common* 'Chriſtianity. In the mean Time, I deſire moſt hear-'tily to bleſs GOD for any Advances that are 'made towards it.' He illuſtrates and confirms his Thoughts and Hopes on this Head, by the Words of a familiar Letter he had received, from a worthy Member of *the Church of England*, well-known in the learned World. "I am glad, *ſaith his Correſpon-*"*dent*, that *Chriſtianity* begins ſo well to be under-"ſtood and taught by ſo many Men of Parts and "Learning in all Sects; the Fruits of which appear "in a Candour and Charity, unknown to all Ages "of the Church, except the *primitive*, I had almoſt "ſaid

" ſaid, the *apoſtolic Age*. Doth not this give you a " Proſpect, tho' perhaps ſtill very diſtant, of the " Completion of the famous *Prophecy*, that ſpeaks " of *the Lion and Lamb lying down together* in the " Kingdom of the *Meſſiah? Lions* there have been " in all Churches; but too many fierce, greedy and " blood-thirſty Lions, tho' often diſguiſed like " *Lambs*; and ſome Lambs there have been ſimple " enough, to think it expedient for the Flock to aſ- " ſume the Habit and Terror of Lions. But I hope " they now begin to undeceive themſelves, and to " conſider *Chriſtianity*, as intended to bring back " the World to that State of Innocence, which it " enjoyed before the Fall. To attain this happy " State, all Chriſtians ſhould unite their amiable " Endeavours: And inſtead of looking-out for, and " inſiſting upon, *Points of Difference* and Diſtinction, " ſeek for thoſe only, in which they do or may *agree*. " They may at leaſt ſow the *Seeds* of Peace and " Unity, tho' they ſhould not live to reap the *Fruit* " of it in this World. *Bleſſed are the Peace-makers*, " ſaith the Prince of Peace, *for they ſhall be called* " *the Children of GOD*: An Appellation infinitely " more honourable than that of *Paſtor*, *Biſhop*, *Arch-* " *biſhop*, *Patriarch*, *Cardinal* or *Pope*; and attended " with a Recompence infinitely ſurpaſſing the richeſt " Revenues of the higheſt *eccleſiaſtical* Dignities." ' I join, adds the *Doctor*, my hearty Wiſh and Prayer ' with thoſe of my much eſteemed Friend, that we ' may all more and more deſerve this Character, ' and attain its Reward.' I am perſuaded, that nothing ever appeared, in his Lectures, Correſpondence or private Diſcourſe, inconſiſtent with theſe Sentiments

ments, which he hath publicly avowed; eſpecially in his *Sermon on chriſtian Candour and Unanimity.* He laboured to promote a like candid and friendly Spirit in his *Pupils.* He exhorted them to treat their Brethren of the Eſtabliſhment with Reſpect; never to utter any Invectives againſt the Conſtitution or Forms of *the Church of England*; and, if Providence ſhould fix them near humble, peaceable, pious *Clergymen*, to honour and love them, to cultivate a Friendſhip with them, to ſtudy to ſerve them and promote their Reputation and Intereſt. Theſe were the Advices of the *Lecture-room:* And I have the Pleaſure to know, that thoſe of his *Pupils*, with whom I am acquainted, have acted upon theſe catholic Inſtructions, and been remarkable for their Candour and Moderation, in Conſequence of the Pains he took, by his Inſtructions and Example, to inſtill theſe Virtues into them, and his laying before them the Arguments on both ſides of conteſted Queſtions.

Whoever conſiders how numerous the *proteſtant Diſſenters* in this Kingdom are; that they claim a Liberty of chuſing their own Miniſters, of judging for themſelves of the Senſe of *Scripture*, and what Rites and Modes of Worſhip that enjoins; and where there is no particular Rule, of determining for themſelves what is moſt ſubſervient to chriſtian Edification; whoever conſiders this, will not wonder that there have been, and are, different Sentiments among them; that they are ranged under different Denominations, and that there are ſometimes *Diviſions* and Contentions among them. Theſe Dr. *Doddridge* ſaw and lamented; and was as careful, as he could be, conſiſtently with keeping a good Conſcience, to

be

be upon friendly Terms with them all, to ſhew a candid Temper to thoſe of a different Perſuaſion, and promote the like in them. 'He was very little inclined to contend about *technical Phraſes* of human 'Invention, which have, with equal Frailty, been 'idolized by ſome and anathematized by others.' A rigid Spirit, and a Stiffneſs about *indifferent Things*, he very much diſliked; eſpecially when attended with *Uncharitableneſs*. He thought 'there 'was always Reaſon to *ſuſpect* thoſe Perſons and 'Principles, that would alienate our Hearts from any 'of the faithful Servants of Chriſt, becauſe they 'do not agree with our Sentiments about the *Circumſtantials* of Religion; and that Chriſtians had 'great Need to be cautious, leſt they abuſe their Liberty to gratify thoſe irregular Paſſions, which, to 'whatever high Original they may pretend, were 'indeed to be traced no higher than a *carnal* Principle, and to be numbered among the *Works of the Fleſh*.' It grieved him to ſee *Impoſitions upon Conſcience* any where; eſpecially among *Diſſenters*, as they were ſo evidently contrary to their own Principles. 'Our Intereſt, *ſaith he*, hath received great 'Damage by unſcriptural Impoſitions and unchari'table Contentions with each other.' It appears from what was ſaid above of his Behaviour to his *Pupils*, that he thought it unjuſt in itſelf, and very injurious to the Intereſt of Religion, to be rigorous with *young Miniſters* and *Students* about their particular Sentiments, and to tye them down to profeſs their Aſſent to *Formularies*, containing Points of a very abſtruſe or a very doubtful Nature: He thought it alſo *fooliſh* in the Impoſers, as being likely to prejudice

judice them againſt thoſe Points, and drive them into the oppoſite, and perhaps worſe, Extreme. When therefore the Author of *Chriſtianity not founded on Argument* had derided this Practice, he left others to defend it, who were chargeable with it, or approved it. It was an inviolable Maxim with him, 'never to condemn his Brethren as having 'forfeited all Title to the Name of *Chriſtians*, be-'cauſe their *Creeds* or *Confeſſions of Faith* did not 'come up to the Standard of his own; yea, he 'thought that if it were a Matter that ſeemed of 'ſo great Importance, as to give ſome Room to ſuſ-'pect, that the Miſtake was *fatal* (which ſurely no-'thing can be, which does not greatly affect Men's '*Temper* toward GOD and each other) even that 'Conſideration ſhould engage us to Gentleneſs and 'Tenderneſs, rather than Severity, if peradventure 'we may remove their Prejudices *.

He thought *Separations* in Churches very ſeldom happened, but there were Errors and Faults on both Sides. In ſome Inſtances of this Kind, both Parties made their Appeal to him; and, upon the moſt impartial Survey of the Grounds of the Difference, he ſometimes ſaw Reaſon to *blame*, and therefore often diſpleaſed, *both*. In ſome of thoſe, which came to his Knowledge, and which aroſe from the People's Diſlike to their Miniſters, he found them owing to the Departure of thoſe Miniſters, from what their People apprehended the moſt weighty Truths of the Goſpel; to their Want of a more ſerious Spirit, and a due Senſe of the Importance of their Work; to their not addreſſing their Hearers in a plain, lively

* Sermons on Candour, in Tracts, Vol. III. p. 219.

lively Manner; or to their neglecting a paſtoral Inſpection, and complying too much with faſhionable Diverſions and Follies; and then ſhewing too warm a Reſentment, if their People expreſſed any Diſſatisfaction on theſe Accounts. In ſome *Letters* on ſuch Occaſions, he thus expreſſeth himſelf; 'The Edification and Comfort of Souls does not depend on 'thoſe *Niceties* of Sentiment and Expreſſion, which 'too often divide wiſe and good Men; but on ſomething *common* to them all, which, becauſe we forget, we quarrel with one another about other 'Things. It is for want of going ſo far, as they 'reaſonably might, and in Duty ought, even upon '*their own* Principles, that ſo many raſh young Men 'ruin their Reputation and Uſefulneſs and the Congregations under their Care. I have ſeen ſome Inſtances of *Diviſions*, which have been owing to the 'over-bearing Temper of ſome wealthy Men, and 'deſpiſing the poorer Sort. No Pains have been 'taken, by Meekneſs and Condeſcenſion, to leſſen 'their Prejudices; tho' ſome of them are, in other 'Reſpects, moſt excellent Perſons; and their *Zeal*, 'tho' carried perhaps to an extreme, ariſeth from 'a deep Conviction of the Importance of Religion 'and the Goſpel; while a great deal of what is 'called *Charity* in others, is either *Ignorance* of Religion or *Indifference* to it. I have ſeen many *Bigots for Liberty*, and remarkable Want of Candour 'in ſome great *Pretenders* to it. I have known ſome '*Leaders* in that Cauſe, which declares moſt for *Charity*, who have not been very ready to put a charitable Conſtruction upon the Conduct of thoſe, who 'were not in the *ſame* Sentiments; but have impu-

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'ted their Zeal to the Love of Money or Power. 'The boaſted *Patrons of Liberty* would have exclaim-'ed, if all the good Things they have done were to 'be charged to ſome ſuch low Motive. We ſhould 'then have heard much of its being the Prerogative 'of GOD to *judge Hearts*, and the like. Such Rea-'ſoning is no leſs true and applicable in *one* Caſe, 'than in the *other*. What Pity is it we ſhould be ſo 'inconſiſtent with ourſelves!——I think Perſons have 'a *Right to judge for themſelves* in the Choice of their 'Miniſters, and that it is a very unwarrantable In-'fringement of *chriſtian Liberty* to deny that Right, 'or ſhew any Reſentment towards thoſe who make 'uſe of it; and in *proteſtant Diſſenters*, quite inex-'cuſable. In Caſes of *Separation*, I think it the Wiſ-'dom and Duty of my Brethren, to treat any *Miniſter*, 'whom a Church ſeparated from theirs ſhall chuſe, 'with whatever Degree of Kindneſs and Reſpect his 'Temper and Conduct might entitle him to in any 'other Situation; without imputing to him any 'thing, that might ſeem Matter of Complaint in 'that Body of Men, from whom he received the In-'vitation. It is moſt for the Peace of Miniſters and 'the Churches over which they preſide, that thoſe, 'who are diſcontented under their Miniſtry, ſhould 'have a Place to receive them, rather than continue 'where they were on uneaſy Terms. GOD knows, 'I have no Part in *dividing* Counſels, tho' I have 'been charged with it, or any Thing that ſhould 'alienate the Hearts of good Men from each other.' ——Upon theſe Maxims he acted himſelf, and found the Comfort of it. There was a Congregation in *Northampton*, which chiefly conſiſted of thoſe, who

had ſeparated from his, before he ſettled there: Nevertheleſs he lived upon the moſt *friendly Terms* with them, as he believed they acted agreeably to the Convictions of their own Conſciences. He *rejoiced* when they had a worthy Miniſter of moderate Principles, treated him in a brotherly Manner and did him all the Service in his Power: Particularly, he procured for him an *annual* Allowance towards his better Support, by the favourable Repreſentation he made of his Temper and Character, and by aſſuring thoſe, who were concerned in the Allowance, that he ſhould take it as no Offence to himſelf.——He was deſirous to turn the Zeal of his Brethren *into a right Channel*, to perſuade them to ſuſpend at leaſt their Debates upon *ſmaller Matters*, that they might with united Efforts concur in proſecuting that *great Deſign*, for which the Goſpel was revealed, the Spirit given, and their Office inſtituted. 'Since it is ſo 'evident, *ſaith he*, that Irreligion hath gained Ground 'upon us, while we have been attending to other, 'and, to be ſure, leſſer Matters, let us, by a plain, 'ſerious, zealous Way of preaching the moſt vital 'Truths of *Chriſtianity*, joined with a diligent In'ſpection of the Souls committed to our Care, try 'what can be done to prevent the Progreſs of this '*growing Apoſtacy*, and recover the Ground we have 'loſt. Ignorant and prejudiced Men may perhaps ac'cuſe us of *Bigotry* or *Enthuſiaſm*; but let us do our 'beſt to convince them of their Error, by the *Candour* 'of our Temper and the *Prudence* of our Conduct*.'

While he was thus candid and moderate towards his *proteſtant* Brethren, he had a juſt Abhorrence of the

* Sermons on Regeneration, Pref. p. vii.

the *Tenets of Popery*, and eſpecially its perſecuting Spirit; as he hath ſhewn in his Comments on thoſe Paſſages of the *New Teſtament*, which refer to this *great Apoſtacy*, and in his much-admired Sermon, on *The Abſurdity and Iniquity of Perſecution for Conſcience Sake in all its Kinds and Degrees*. How he conſidered and eſtimated the Difference between the Churches of *England* and *Rome*, will be ſeen in the following Paſſage from one of his *Sermons againſt Popery*, (mentioned above p. 62.) ſhewing how reaſonable and neceſſary the *Reformation* was, and how juſtifiable our continued *Separation* from the *Romiſh* Church is. 'My 'Brethren, pardon the Freedom of my Speech. I 'ſhould have thought it my Duty to have ſeparated 'from the Church of *Rome*, had ſhe pretended only 'to determine thoſe Things, which Chriſt has left '*indifferent*: How much more, when ſhe requires a 'Compliance with thoſe, which he hath *expreſsly for-'bid*? When ſhe has the Inſolence to ſay, 'You "ſhall not only confine yourſelf to a *preſcribed Form* "of Words, but you ſhall worſhip in an *unknown* "*Tongue*: You ſhall not only *bow* at the venerable "Name of our common Lord, but you ſhall *worſhip* "*an Image*: You ſhall not only *kneel at the Com-*"*munion*, but kneel *in Adoration* of a Piece of Bread: "You ſhall not only pronounce, or at leaſt appear "to pronounce, thoſe *accurſed*, who do not believe "what is acknowledged to be *incomprehenſible*, but "thoſe who do not believe what is moſt *contrary* to "our Reaſon and Senſes.' When theſe are the 'Terms of our continued Communion, *the Lord* 'judge between us and them! Had nothing but *in-'different Things* been in Diſpute, we ſhould have

'done, as we do by our Brethren of *the Church of* 'England, taken our Leave of them with Decency 'and Reſpect: We would have loved them as *our* 'Brethren, while we could not have owned them as 'our Lords. But when they require us to purchaſe 'our Peace, by violating our Conſciences and en- 'dangering our Souls, it is no wonder that we eſcape 'as for our Lives: Retiring, not as in the former 'Caſe, from an *inconvenient Lodging*, where we are 'ſtraitened for want of Room, but from a *ruinous* 'House, where we are in Danger of being cruſhed to 'Pieces; or rather, we retire with Indignation and 'Horror, as from *a Den of Thieves*, where we muſt 'be either the Aſſociates or the Sacrifices of their 'Wickedneſs. And to all their Terrors and Threat- 'nings, we oppoſe the awful Voice of GOD, *Come* 'out of her, my People, that ye be not Partakers of 'her Sins, and that ye receive not of her Plagues; for 'her Sins have reached unto Heaven, and GOD hath 'remembered her Iniquities.' *Revel.* xviii. 4, 5.

SECT. IV.

His Benevolence, Affability, public Spirit, *and* Liberality.

DR. *Doddridge* was very much of the *Gentleman*, underſtood the Decorum of Behaviour, and was ſolicitous to treat others with thoſe Forms of *Civility* and *Complaiſance*, which are uſual among well-bred People

People. 'I know, *ſaith he*, that theſe Things are 'mere Trifles in themſelves, but they are the *Out-* 'guards of Humanity and Friendſhip, and effectually 'prevent many a rude Attack; which, taking its 'Riſe from ſome little Circumſtance, may neverthe- 'leſs be attended with fatal Conſequences.' The *Waſpiſhneſs* of ſome learned and good Men, and the *Acrimony*, with which they treat others, whom they think their Inferiors in Knowledge and Science, or who differ from them in Sentiments, were very diſagreeable to him. He had contracted nothing of that *Moroſeneſs* and *Diſtance*, which Perſons of great reading, and thoſe who are engaged in a conſtant Hurry of Buſineſs, are apt to diſcover in their Converſe, eſpecially with their Inferiors. There was nothing uncivil or forbidding in his Behaviour; nothing overbearing or harſh in his Language. He was *eaſy of Acceſs* to the pooreſt, when they came to him about their Afflictions or religious Concerns, and would leave his moſt favourite Studies to hear their Complaints, to counſel, comfort and pray with them; he treated them with Tenderneſs, yet leſſened not himſelf by unbecoming Familiarity. He thought ſuch a Deportment peculiarly incumbent on the Miniſters of the Goſpel and the Inſtructors of Youth; out of Regard to their general Character, the Influence of their Example, and from a Concern to lead all with whom they converſed, eſpecially thoſe under their Care, to entertain a favourable Opinion of their Humility and Readineſs to ſerve them. In Conſequence of ſuch an Opinion, they will be more free in their Converſation with them, eſpecially in communicating their ſpiritual Concerns, than they would be,

if they ſaw them difficult of Acceſs or auſtere in their Manner of converſing.——His Temper was unſuſpicious, mild and ſweet; and *in his Tongue was the Law of Kindneſs*. This, it muſt be owned, was ſometimes carried to an *Exceſs*; eſpecially in younger Life. His Candour led him to think more favourably of ſome Perſons than they deſerved; particularly thoſe who poſſeſſed ſome ſhining Talents or Qualities, eſpecially if they appeared to be active for the Advancement of Religion. At the ſame time the Openneſs of his Temper, and a kind of natural Complaiſance, led him to ſay civil and obliging Things of their Characters and Views: But in ſome Inſtances he afterwards ſaw Reaſon to alter his Judgment of them, and be upon the Reſerve in his Behaviour to them. This produced ſome Inconveniences; for a few who did not know him, ſuſpected his Sincerity; and the Perſons in Queſtion thought themſelves injured, by his declining an Intimacy with them, or a Recommendation of them, from which they expected ſome Advantage. While thoſe who were moſt intimately acquainted with his real Character and the Motives on which he acted, knew him to be incapable of that Diſſimulation or Inconſiſtency, with which he was charged. I mention this the rather, that it may ſerve as a *Caution* to the good-natured Reader, to reſtrain the *Exceſſes* of Civility and Compliment; agreeably to the Advice of a *noble Writer*, 'Be cautious in all Declarations of Friendſhip; as 'the very common Forms of Civility are too often 'explained into undeſigned Engagements*.'

But

* Lord *Orrery*'s Life of *Swift*, p. 224.

But the Benevolence of the *Doctor's* Temper was not ſhewn in Word and Tongue only, but *in Deed and in Truth*; and the Effects of it were ſubſtantial, lovely and extenſive. His Zeal to do good to the *Souls of Men*, ariſing in Part from this *benevolent* Principle, hath already been mentioned. I am now to add, that his Heart was touched with the Miſeries of the Poor, and this led him to *deviſe liberal Things*. No Man was more free from a covetous Spirit. He never ſought *great Things* for himſelf and his Family, nor was ambitious to leave them rich in this World. He often quoted that *Saying* of his Maſter, as a true and precious Monument of apoſtolic Tradition; *It is more bleſſed to give than to receive.* He enquired after and relieved diſtreſſed Objects; pleaded the Cauſe of the Poor and Needy in his Sermons and private Diſcourſes, and uſed all his Intereſt with his Friends to induce them *to do good and communicate.* But he never laid any Burthen of this Kind upon others (if perhaps they might think it ſo) without bearing more of it himſelf, than, ſome may think, in Juſtice to his Family, he ought to have done. He exhorted others, agreeably to the Directions of the *New Teſtament*, to appropriate ſome certain *Part* and *Proportion* of their Eſtate and Revenues to charitable Uſes; with a proviſional Increaſe, as GOD ſhould proſper them in any extraordinary Inſtances. By this Means they would always have a *Fund* at hand; and probably be more ready to communicate, when they looked upon what was ſo depoſited, as not in any Senſe *their own*; but as already given away to ſuch Uſes, tho' not yet affixed to particular Objects. He

exhorted Chriſtians to make a Trial for one Year, on ſuch Terms, as they thought in their Conſciences would be moſt pleaſing to GOD; and by their Obſervation on that, to fix their Proportion for the next. He exhorted them to ſpare, to retrench Superfluities, and deny themſelves ſome of the *Elegances* of Life; not that they might have more to hoard-up, but have more to give*. And upon theſe Maxims he acted himſelf. In one of his *annual Reflections* upon the Providences of GOD to him, his Views, Reſolutions, &c. he writes; 'I have this Day in ſecret Devotion, 'made a *Vow*, that I would conſecrate a *tenth Part* 'of my Eſtate and Income to *charitable* Uſes, and 'an *eighth Part* of all that ſhall this Year come-in 'from my Books or occaſional Contributions; unleſs 'any Circumſtances ariſe, which lead me to believe 'that it will be injurious to others to do it.' At the Beginning of the following Year he thus writes; 'Having fully diſcharged the charitable Account laſt 'Year, I renew the like Reſolution for this; and de-'ſire to obſerve how GOD proſpers me, that I may 'do *in Proportion* to it.' His Accounts ſhew, how punctually he fulfilled theſe Engagements, and that he often exceeded them: So that, conſidering his Family, and the Precarioufneſs of moſt of his Income, his *Liberality* will appear very remarkable. He often lamented, that in his Youth he had not been ſufficiently frugal, ſo as to leave Room for contributing more to relieve the Neceſſities of others; tho', while he was at School and the Academy, as he hath ſometimes informed his *Pupils*, he never contracted any

* Riſe and Progreſs, Ch. 28. § 10.

any Debts, nor ſpent Money in what he then thought unneceſſary Articles. This he reckoned a Piece of *Juſtice* to his Benefactors, and a *preparatory Diſcipline* for appearing reputably, and maintaining good Œconomy, when he entered upon public Life; and tho' his Income was ſmall, he had always a little Caſh in Hand at the Cloſe of every Year. Yet he afterwards thought, he might have been more frugal, and thereby have had more to have done good with.

Beſides the Proportion he devoted to charitable Uſes, he was a *Lover of Hoſpitality*, entertained his Brethren and Friends with great Reſpect and Kindneſs, and ſupplied many neceſſitous Perſons and Families. After a *conſiderable Legacy* to the Poor in his *Will*, he adds, 'I am perſuaded, my dear Family will not be, upon 'the whole, the poorer for this little Kindneſs to 'thoſe, whom I hope they will conſider as the Friends 'of *Chriſt*, and will delight, as they can, in doing 'them good. I have thought it my Duty to lay up 'but very little for *my own Children*, while I have ſeen 'ſo many of the *Children of GOD*, and ſome of 'them moſt excellent Perſons, in Neceſſity.' He had great Compaſſion for the *induſtrious Poor*, viſited their Families, enquired into their Circumſtances, and particularly, whether they had *Bibles* and *practical Books*; and he beſtowed upon them, or endeavoured to procure for them, thoſe which he judged moſt neceſſary and uſeful. He gave away a great Number of his *ſmaller Pieces*, among the Poor of the Town and Neighbourhood where he lived, without Diſtinction of Parties.

He drew up, and printed at his own Expence, *A friendly Letter to the private Soldiers of a Regiment of Foot*, which was one of thoſe engaged in the important and glorious Battle of *Culloden*, concerning the deteſtable Vices of *ſwearing* and *curſing*, to which they were addicted. It is now printed with his other ſmall Pieces; and it is much to be wiſhed, that *Officers*, and other *Gentlemen of Fortune* would diſtribute it among *Soldiers* with the ſame benevolent Deſign.

Many wealthy Perſons, from a Conviction of his Integrity and Prudence, and a Deſire to gratify his benevolent Temper, put conſiderable Sums into his Hands for charitable Purpoſes; and he kept a moſt faithful and circumſtantial Account, how that Money was diſtributed.——He was very active in ſetting on foot the *County-hoſpital* at *Northampton:* He not only contributed generouſly to it himſelf, but ſpent much Time (more valuable to him than Money) in ripening that excellent Deſign. He preached and printed a *Sermon* in Favour of it, in which he pleads its Cauſe with forcible and inſinuating Arguments. He often reflected, with great Satisfaction, on the Pains he had taken to eſtabliſh *this Charity*, and the good Effects he had ſeen of it; in relieving ſo many, who are the *worthieſt* Objects of Charity, and promoting a *ſocial* and *catholic* Spirit among Perſons of different Parties and Perſuaſions, by their Union in carrying on a benevolent Deſign. It gave him particular Pleaſure to reflect, that *the Souls of the Patients* might be inſtructed, awakened and improved by the religious Advantages, with which they were favoured in the *Hoſpital*, while the Cure of their bodily Diſorders was proceeding.

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As a farther Inſtance of his Benevolence and public Spirit. I might mention the Part he acted at the *Rebellion* in 1745; exerting himſelf with great Zeal and at a conſiderable Expence in the Cauſe of his King and Country. When a Regiment was raiſing in *Northamptonſhire*, to be under the Command of the *Earl* of *Halifax*, he wrote many Letters to his Friends in that County and Neighbourhood to excite their Concurrence; he went about among his own People to encourage proper Perſons to enliſt, and had the Pleaſure to find many of them chearfully engaging in the Deſign. To which I may add, that he took Pains to cheriſh in his Pupils a hearty *Loyalty* and *Affection* to his late *Majeſty*, who governed us in Righteouſneſs and Peace; and embraced the many Opportunities, which his Lectures of *civil and eccleſiaſtical Hiſtory* gave him for that Purpoſe. Thoſe who knew him beſt are fully convinced, that what he ſaid on this Subject, in his Sermons on ſome *public* Occaſions, which were publiſhed, and the Dedication of his *Family-expoſitor* to the *Princeſs* of *Wales*, was the genuine Sentiment of his Heart; and there was nothing inconſiſtent with it in any of his Lectures or private Diſcourſes.

I have already taken Notice of his eſtabliſhing a *Charity-ſchool* at *Northampton*; to which I have now only to add, that he was a conſtant Contributor to it, beſides the Pains he took to ſuperintend and aſſiſt the Education of the Scholars.——He educated ſeveral young Men of good Genius and Diſpoſitions for the *Miniſtry*, in a great Meaſure at his own Expence; and had the Satisfaction to ſee them entering upon the Work with proper Furniture and great Accep-

tance; and to receive from them ſuch grateful Returns, as were in their Power*.

But his generous Heart was moſt open to encourage any Schemes for *propagating Religion*, and ſpreading the *Goſpel* among thoſe, who were Strangers to it. Here he led the Way, and exerted all the Force of Perſuaſion to engage others to concur in them. Thus, writing to a Friend, concerning his *Plan* for propagating the Goſpel, he ſaith, 'It is much better 'and more delightful to do a little for our Redeemer, 'than to do nothing. Who that conſiders, what a 'precious Jewel he poſſeſſeth in that beſt of Friends, 'would not wiſh, that *all the World* ſhared with him 'in it? What is our Time, or what our Money, 'worth, but that ſome conſiderable Part of both may 'be employed for *him?* O, when ſhall *his Knowledge* 'cover the Earth, as the Waters cover the Sea, and 'carry along with it richer Treaſures and Bleſſings, 'than the Sea ever bore! May it in the mean Time 'rule

* I will beg the Reader's Leave to mention, in this Connection, a Circumſtance, which reflects great Honour on the worthy Perſon, to whom it refers. He had been educated for the Miniſtry under the *Doctor*'s Tuition, by the Aſſiſtance of ſome charitable Donations; and, tho' ſtrongly inclined to purſue it, was obliged, thro' an unconquerable Exceſs of Modeſty and Diffidence, to decline it, and turn his Thoughts to *Trade*. Having purſued his Buſineſs with great Diligence and Oeconomy, and a little increaſed his ſmall Capital, he thought himſelf bound in Juſtice to return the Money, which had been allotted to his Education: Accordingly he ſent his *Tutor* a larger Sum, than had been expended in it; deſiring him to employ it in the Education of ſome young Man for the Miniſtry, who might need the Aſſiſtance; which was done. An Example, which perhaps many others ought to follow, if their Circumſtances will admit; and eſpecially thoſe, who have been educated for the Miniſtry and thought proper to decline it.

'rule in our Hearts; and may we have the Pleasure 'of wishing, praying and labouring for the Spread 'of his Kingdom, tho' we cannot advance it as we 'would!'——An *Event* of a public, uncommon Nature, in which he was particularly concerned, deserves to be related here, as an Evidence of his great Benevolence, and for the Sake of the useful Reflections he makes upon it. '*April* 5, 1741. At our Assizes last Month, one *Bryan Connell*, an *Irish Papist*, 'was convicted of the Murther of *Richard Brymley*, 'of *Weedon*, about two Years ago. The Evidence 'against him at his Trial seemed full and strong; but 'it chiefly depended on the Credit of an infamous 'Woman, who owned she had lived with him in 'Adultery some Years. There were some remarkable Circumstances in the Course of the Trial, in 'which I thought the *Providence of GOD* wonderfully appeared. The Prisoner told a long Story of 'himself; but it was so ill supported, that I imagine, no one Person in Court believed it. I visited 'him after his Conviction, with a compassionate View 'to his eternal Concerns; but instead of being able, 'by any Remonstrances, to persuade him to confess 'the Fact, I found him fixed in a most resolute Denial of it. He continued to deny it the next Day 'with such solemn, calm, but earnest Appeals to 'Heaven, and fervent Cries that GOD would inspire 'some with the Belief of his Innocence, that I was 'much impressed. As he desired to leave with me, 'at the Time of his Execution, a Paper, in which 'he would give an Account of the Places where, and 'the Persons with whom, he was, when the Murther 'was committed, I was so struck with the Affair, that I

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'obtained Time of the *Under-ſheriff* to make Enquiry 'into the Truth of what he had told me. Having 'ſent a wiſe and faithful Friend to *Whitchurch* and '*Cheſter*, to examine the Evidence he appealed to, I 'found every Circumſtance which the Convict had 'aſſerted, proved; and the concurrent Teſtimony of '*five* credible Perſons atteſted, that he was in *Cheſhire*, 'when the Murther was committed. Theſe Teſtimo-'nies I laid before the *Judge* by whom he was con-'demned, for the Deliverance of what in my Con-'ſcience I believed, and do ſtill believe, to be *inno-'cent Blood*. But the *Judge* did not think himſelf 'warranted to reprieve him; as the Evidence given 'againſt him by the wicked Woman was materially 'confirmed by two other Witneſſes; and becauſe he 'thought the moſt dangerous Conſequences might at-'tend ſuch an Examination of the Affair as I pro-'poſed. The *Convict* was accordingly executed. I 'had labdured with unwearied Pains and Zeal, both 'for the Deliverance of his Life and the Salvation of 'his Soul. What made the Caſe more affecting to 'me was, that nothing could be more tender than 'his Expreſſions of Gratitude, and nothing more 'chearful than his Hope of Deliverance had been. 'Among other Things I remember he ſaid, 'Every "Drop of my Blood thanks you, for you have had Com-"paſſion on every Drop of it.' He wiſhed he might, 'before he died, have Leave to kneel at the Thre-'ſhold of my Door to pray for me and mine; which 'indeed he did on his Knees, in the moſt earneſt 'Manner, as he was taking out to be executed. "You, *ſaith he*, are *my Redeemer* in one Senſe (a "poor, impotent Redeemer!) and you have a Right

"to

" to me. If I live I am your *Property*, and I will " be a faithful Subject.' The Manner in which he ' ſpoke of what he promiſed himſelf from my Friend- ' ſhip, if he had been ſpared, was exceeding natural ' and teaching. Upon the whole, I never paſſed thro' ' a more ſtriking Scene. I deſire it may teach me the ' following Leſſons: 1. To adore the awful *Juſtice of* ' *GOD* in cauſing this unhappy Creature thus in- ' famouſly to fall by her, with whom he had ſo ſcan- ' dalouſly ſinned, to the Ruin of a very loving and ' virtuous Wife. Thus GOD made his own Law ef- ' fectual, that *the Adulterer ſhould die*. 2. To ac- ' knowledge the *Depths* of the divine Counſels; which ' in this Affair, when I think on all the Circum- ' ſtances of it, are to me impenetrable. 3. To con- ' tinue reſolute in *well-doing*, tho' I ſhould be, as in ' this Inſtance I have been, reproached and reviled ' for it. Some have ſaid, that I am an *Iriſh Papiſt*; ' others have uſed very contemptuous Language, and ' thrown out baſe Cenſures for my interpoſing in this ' Affair; tho' I am in my Conſcience perſuaded, that ' to have neglected that Interpoſition, in the View I ' then had of Things, would have been the moſt ' criminal Part of my whole Life. 4. May I not ' learn from it *Gratitude* to him, who hath *redeemed* ' and delivered me? In which, alas! how far ſhort ' do I fall of this poor Creature! How eagerly did ' he receive the News of a *Reprieve* for a few Days! ' How tenderly did he expreſs his Gratitude; that he ' ſhould be *mine*; that I might do what I pleaſed with ' him; that I had *bought* him; ſpoke of the Delight ' with which he ſhould ſee and ſerve me; that he ' would come once a Year from one End of the King-

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'dom to the other to ſee and thank me, and ſhould 'be glad never to go out of my Sight! O, why do 'not our Hearts overflow with ſuch Sentiments on 'an Occaſion infinitely greater! We were all *dead* '*Men. Execution* would ſoon have been done upon 'us: But *Chriſt has redeemed us to GOD with his* '*Blood.* We are not merely *reprieved* but *pardoned*; 'not merely pardoned but *adopted*; made Heirs of 'eternal Glory and near the Borders of it. In Con-'ſequence of all this, we are not *our own*, but *bought* '*with a Price.* May we *glorify GOD in our Bodies* '*and Spirits, which are his!*'

There was no Inſtance, in which the *Benevolence* of his Temper appeared in a more ſtriking Light, than in the Tenderneſs and Affection, with which he *ſympathized* with others, and eſpecially his Friends, under their Diſtreſſes. His Heart felt for them: He entered into their Sorrows, bore their Burthens, and was ever ready to aſſiſt and relieve them to the utmoſt of his Power; and, where the Caſe admitted of no other Relief, to ſupport and comfort them. As a Specimen of this, I will add a Letter which, in the *Year* 1724, he wrote to a *Lady* on the Death of her *Brother*, who was a pious, uſeful Miniſter; and I hope it will be ſerviceable to others in the like Circumſtance of Diſtreſs.——'My Heart is ſo full of the Thought of 'your dear *Brother*'s Death, that I know not how to 'command my Pen to any other Subject. Believe 'me, *Madam*, I ſee that heavy Affliction in many of 'its moſt aggravated Circumſtances. But need I men-'tion them to you, who have, no doubt, a much 'tenderer Senſe of them? Or need I mention thoſe 'common Conſolations, which *Chriſtianity* affords

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'us under all our Calamities, or thoſe, which the 'Circumſtances of the Caſe before us do moſt pe- 'culiarly admit? I know you have already given 'them their Weight, and are well furniſhed with 'Conſolations upon this Head; having been obliged, 'by ſuch Afflictions, frequently to have Recourſe to 'them.——No doubt, you have often been thinking, 'that, as we are *Chriſtians*, we are not to be ſo much 'concerned about the different *Kinds* of providential 'Diſpenſations, which we are now exerciſed with, 'whether of a proſperous or a calamitous Nature, as 'about the *Correſpondency* of our Behaviour to them. 'The Law of Chriſtianity, not to ſay of Nature it- 'ſelf, requires that we ſhould not only be ſilent and 'compoſed, but chearful and thankful under our 'Afflictions. This indeed is what the Generality of 'Chriſtians are wanting in; but that is no Proof, 'that it is an irrational or impoſſible Demand, but 'rather a ſublime Attainment in Religion. It is evi- 'dent that nothing can be more grateful to GOD, and 'edifying to the World, than to ſee, that a Chriſtian, 'under the heavy Preſſure of Calamity, can not only 'reſtrain the Exceſs of Sorrow, and ſuppreſs thoſe 'indecent Complaints, which the Corruption of Na- 'ture would be too ready to ſuggeſt, but can mingle 'Praiſes with his Tears, and love and rejoice in, his 'heavenly Father, even when he feels the Smart of 'his correcting Rod. Let me ſuggeſt a few Hints 'upon this Head, which you will eaſily enlarge up- 'on in your own Thoughts to greater Advantage. '——GOD hath ſeen fit to take away your *Brother*; 'and is not this a proper Seaſon to be *thankful*, that 'you *ſo long enjoyed* him? No doubt, you have been

'think-

'thinking of his Character in the moſt advantageous 'Particulars of it; and perhaps have conſidered it as 'a great Aggravation of your Affliction, that you 'have loſt ſo *excellent* a Brother. But may you not 'now preſs in each of theſe afflicting Thoughts to 'ſubſerve the Purpoſes of Thankfulneſs and Joy? 'Do you not reflect, that the more excellent he was, 'the more ſurprizing was the Goodneſs of GOD in 'beſtowing him upon you and continuing him ſo long 'to you? When you ſay, it may be with Tears in 'your Eyes, 'How few are there in the World "that could have ſuſtained ſuch a Loſs!' What is 'it but to ſay in other Words, how few are there in the 'World, on whom GOD ever beſtowed ſo valuable 'a Friend, as he gave to me? Let common Senſe 'judge, whether that be Matter of Complaint or 'Praiſe.——You ſhould be thankful to GOD, that 'for ſo many Years you had a conſtant Share in his '*Prayers*. The more religious he was, the more fre-'quently and earneſtly he prayed, and the more fa-'vourably did GOD regard him. No doubt but his 'Prayers are ſtill in Remembrance before GOD; 'and as he moſt frequently aſked thoſe Bleſſings for 'you, which are of the moſt excellent and permanent 'Nature, much of the good Effect of theſe Addreſſes 'may be ſtill behind. You know not how many 'refreſhing Viſits of his Grace, how many favourable 'Interpoſitions of his Providence, how high a De-'gree of Holineſs in this World and of Uſefulneſs 'in the next, GOD may now be preparing to beſtow 'upon you, in Anſwer to the Prayers of this excel-'lent Man.——Once more, let the Providence of 'GOD in removing your Brother be improved to a

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'more thankful Senſe of his Goodneſs in *continuing*
'*your ſurviving Brother*, whoſe Lot is caſt ſo much
'nearer to you. If you take the Matter in this View,
'it brings your Paſſions to a Balance; for you can
'never imagine, that we are to lament any Degree
'of Affliction in a *greater* Proportion than we rejoice
'in an equal Degree of Comfort.——You ſee, *Madam*,
'you have Cauſe of Thankfulneſs, tho' your Brother
'be dead; and that many of the Conſiderations,
'with which you feed your Sorrows, are capable of
'being made ſubſervient to the nobler Exerciſes of
'Gratitude and Love. But what if I ſhould advance
'ſtill further, and ſay, that the Death of your Bro-
'ther ſhould not only allow you to be thankful for
'your other Mercies, but *itſelf* ſhould be made the
'Matter of Praiſe? I think I ſhould ſay no more,
'than the *Apoſtle* hath ſaid, when he exhorts us, *in*
'*every Thing to give Thanks*: Nay I ſhould ſay no
'more, than, I am confident, your deliberate Reaſon
'muſt ſubſcribe to.——Are you not the Servant of
'GOD, and have you not yielded yourſelf to him?
'Was it not the Buſineſs of the laſt *Sacrament-day*?
'And are you not renewing the Dedication every Day
'of your Life? When you conſecrate yourſelf to
'GOD, you give up every ſeparate Intereſt of your
'own; and reſolve all into this one great Petition,
'that *his Name may be glorified*, particularly in all
'you are and all you have. Now, do you imagine,
'that GOD would have removed ſo eminent a Saint,
'ſo uſeful a Miniſter, and afflicted a numerous and
'religious Family, as well as a Multitude of ſympa-
'thizing Friends, if he had not known that it was
'for *his Glory*? When you have been ſaying, as

'you

'you have daily ſaid, *Father, thy Will be done*; were 'you not then praying for the Loſs of your deareſt 'Comforts, even for the Death of your Brother, and 'of every other Friend you have, upon Suppoſi-'tion that it were the Will of GOD? You certainly 'were; unleſs you meant to ſay, Let thy Will be 'done, ſo far as it is agreeable to my own. Now I 'leave you to judge, whether the Anſwer of Prayer 'be the Matter of Complaint or of Praiſe.——I know 'it is very difficult to apprehend, how ſuch a Diſpen-'ſation as this ſhould be for *the Glory of* GOD. 'But have we known ſo little of the Nature of the 'great GOD, as to queſtion the Wiſdom of his pro-'vidential Diſpenſations, merely becauſe they appear 'unaccountable to us? We uſe ourſelves to a con-'tracted Way of thinking and reaſoning upon this 'Head; much like a ſmall Congregation in the 'Country, that fancy the Intereſt of Religion is very 'much damaged, by the Removal of a uſeful Mini-'ſter from them, tho' it be to a Sphere of much 'more extenſive Service. Becauſe this Earth is our 'Habitation, we fondly imagine it to be a Place of 'very great Importance; whereas if we conſider the 'Number and Excellency of the Inhabitants of Hea-'ven, we muſt be forced to confeſs, that it is very 'probable, thoſe Revolutions may be very ſervice-'able to the whole Creation, which are detrimental 'to ſome particular Part, in its higheſt and moſt im-'portant Intereſt. And of this Nature, I take the 'Removal of excellent Miniſters to be: eſpecially in 'the Prime of their Strength and Uſefulneſs.——I 'may add, that there are certain Views both with 'Relation to him and yourſelf, which will further

'evince

'evince your Obligations to Thanfulneſs. With Re-
'gard to *your Brother*, you eaſily apprehend a Foun-
'dation for Thankfulneſs, tho' perhaps you have not
'conſidered his preſent Happineſs in that particular
'View. You believe, with the greateſt Reaſon, that
'Death was inconceivably advantageous to him, and
'that now he is *abſent from the Body*, he is *preſent*
'*with the Lord*. Now, with all your tender Friend-
'ſhip, can you queſtion, whether it be your Part to
'rejoice with him in that Glory and Felicity, which
'he now enjoys? Or, can you imagine, that you are
'to be ſo much concerned that he is not *with you*,
'as to forget to rejoice that he is *with GOD?* Was
'it more for you to loſe a Brother, than for the
'Apoſtles to part with *Chriſt* himſelf? And yet he
'ſays the very ſame Thing, which ſhocked you ſo
'much a few Lines above; *if ye loved me ye would*
'*rejoice becauſe I go to the Father*. When your Bro-
'ther was alive, you did not only take Pleaſure in
'him, when he was in the ſame Houſe and Room
'with yourſelf, but at the Diſtance of above a *hun-*
'*dred* Miles. You rejoiced to think that he was well;
'that he was ſurrounded with agreeable Friends,
'furniſhed with plentiful Accommodations; and, a-
'bove all, laying himſelf out with Vigour and Suc-
'ceſs in the Service of our great common Maſter.
'And will you entertain ſo mean an Idea of the Pre-
'paration, which the GOD of Heaven and Earth has
'made for the ſupreme Happineſs of his beloved
'Children, as to queſtion, whether he be now raiſed
'to more valuable Friends, more delightful Enter-
'tainment and a Sphere of more extenſive Service? I
'am confident, *Madam*, you would have been thank-
'ful

'ful from your Heart for your Brother's Recovery:
'And would it have been a greater Mercy to *him*, to
'have been raiſed from a languiſhing Illneſs, to a
'State of confirmed Health, amidſt the Vanity and
'Miſery of this State of Mortality, than to be exal-
'ted to immortal Health and Vigour, amidſt the En-
'tertainment of Angels, and the Enjoyment of GOD?
'Or has ſo generous-ſpirited a Perſon as yourſelf
'begun now to imagine, that you are to be thankful
'on the Account of none but *yourſelf*? So far from
'that, you think it a great Matter of Thankfulneſs,
'and no doubt, you are frequently praiſing GOD for
'it, that you have an excellent Brother left, ſo agree-
'ably ſettled, ſo univerſally reſpected, and ſo zea-
'louſly and ſucceſsfully engaged in the moſt honour-
'able Service. But is it not more, that you have *an-*
'*other* Brother among the bleſſed Angels in *Heaven*?
'How different are the Services, which the *one* is
'paying to the Throne of Grace and the *other* to
'the Throne of Glory! When they are both engaged,
'it may be at the very ſame Moment, in the Con-
'templation of GOD and divine Things, how vaſtly
'do you think the *younger* Brother has now the Ad-
'vantage of the *elder*? May there not be the ſame
'Difference in Accuracy, Solidity and manly Plea-
'ſure between the Thoughts of the bleſſed Saint in
'Heaven and the Philoſopher upon Earth, as between
'the ſublimeſt Thoughts of that Philoſopher, and
'the roving Imagination of a little Infant, in which
'Reaſon is but juſt beginning to dawn? Certainly
'it ſhould be a conſtant Source of Delight to us,
'amidſt all the Diſturbances and Calamities of Life,
'that we have ſo many *Friends in Heaven*, whoſe
'Joy

'Joy and Glory ſhould be to us as our own.——You 'muſt now give me Leave to add, that you have 'Reaſon to be thankful for this Diſpenſation of Pro'vidence, not only from a Principle of Zeal for GOD 'and Friendſhip to your Brother; but from a Regard 'to your own *perſonal Intereſt*. The Goſpel teacheth 'its ſincere Profeſſors to regard every Providence as a 'Mercy, when it tells them, that *all Things ſhall 'work together for good to them that love GOD:* 'And therefore tho' you could not ſee Mercy in this 'particular Stroke, Religion would nevertheleſs re'quire you to believe and acknowledge it. But can'not you yourſelf perceive ſome Mercy in it? Has 'it not, as you are pleaſed to intimate in your Letter, 'an apparent Tendency to wean your Affections from 'this World, and to raiſe them to the heavenly Fe'licity? Do you not find the Thoughts of Death 'more tolerable, more delightful to you, ſince GOD 'has removed ſo powerful an Attractive from Earth, 'and tranſlated it to Heaven? Nay, do you not find 'it a conſiderable Exerciſe of Patience to be abſent, 'it may be for ſeveral Years, from this dear happy 'Brother, whoſe Image continually preſents itſelf to 'your Mind in ſo much the more charming a Light, 'as your Heart is melted with Grief for his Death? 'Now, if an Indifference to this World, and a moſt 'affectionate Deſire of a happy Immortality, be an 'important Branch of the chriſtian Temper; if the 'Scriptures are ſo frequently inculcating it upon us, 'and we ſo continually praying for the Increaſe and 'lamenting the Deficiency of it, how reaſonable is 'it that we ſhould be thankful for thoſe Providences, 'which, of all others, have the greateſt Tendency

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'to promote it?——I write theſe Things, *Madam*, 'not with the Coldneſs of a *Stranger*, but with the 'tender Sympathy of a *Friend*; and with ſo much 'the greater Sympathy, as, ſince I began this Letter, 'I have loſt a very agreeable and valuable Perſon out 'of my Congregation, with ſome Circumſtances, 'which render the Stroke peculiarly ſurprizing and 'afflicting. May GOD teach us ſo to bear and im-'prove all our Afflictions, both in ourſelves and our 'Friends, that we may have Reaſon to reflect upon 'them, as the moſt valuable Mercies of our Lives; 'and that they may fit us for that happy World, 'where we ſhall be above the *Need*, and then, un-'doubtedly, above the *Reach* of them!'

SECT. V.

His Humility *and* Dependence *on divine Aſſiſtances.*

DR. *Doddridge*, with all his Furniture, Eſteem and Succeſs, was truly *humble*. He thought, to uſe his own Words, 'the Love of popular Applauſe 'a Meanneſs, which a *Philoſophy*, far inferior to that 'of our divine Maſter, might teach Men to conquer. 'But that to be eſteemed by eminently great and 'good Men, to whom we are intimately known, is 'not only one of the moſt ſolid *Atteſtations* of ſome 'real Worth, but, next to the Approbation of GOD 'and our own Conſciences, one of its moſt valuable

'Re-

'Rewards*.' This Happineſs he enjoyed. He was ſolicitous to ſecure the Eſteem of others, out of Regard to his Uſefulneſs in the World; and this he ſought, not by deſtroying or diſparaging the Reputation of others; nor by any ſinful or mean Compliances, but by a friendly condeſcending Behaviour to all, and faithful Endeavours to ſerve them. He diſliked the Temper of thoſe, who indulged their own Humour and purſued their own Schemes, without caring what the *World* ſaid or thought of them. He reckoned this an Affront to Mankind, and ſuch an Evidence of Pride, as not only defeated the Ends they intended to anſwer, but expoſed them to general Contempt. A ſenſible *Writer* hath ſo well expreſſed what I know were his Sentiments on this Head, and which he often inculcated upon his *Pupils*, that I ſhall inſert his Words. '*Reputation* is in fact the great Inſtrument, by which a Man is capable of receiving 'any Good from the World, or doing any Good in it. 'His moſt generous, tendereſt Deſigns will be cenſured, his beſt Actions ſuſpected, his moſt friendly Advices and gentleſt Reproofs miſconſtrued and ſlighted, unleſs his Perſon be eſteemed and his Character 'reverenced. So valuable a Property then, as *a good* '*Name*, may well deſerve to be guarded with Care. 'Nay, we may ſurely be allowed to ſeek for eminent 'Degrees of Regard from thoſe about us, in order to 'be of more eminent Advantage to them. This Conſideration pleads, with peculiar Force, for a Degree 'of Tenderneſs and even Jealouſy of Reputation in 'thoſe, who are the *Salt of the Earth*. Much Regard 'muſt be paid by them to the *Sentiments*; ſome, even to

* Riſe and Progreſs, Ded. p. iv.

'the *Prejudices* of thoſe, that they have to do with *.' Theſe Maxims Dr. *Doddridge* endeavoured to keep in his View; and there were few Perſons, in his Station, who enjoyed ſo great a Share of the public Eſteem, and whoſe Writings were in ſo much Reputation; and therefore few, in whom ſome Degree of Self-complacence might have been more eaſily excuſed. The Deſire of extending his Uſefulneſs, falling-in with the natural Courteouſneſs of his Temper, might perhaps incline him to ſet too high a Value upon the good Opinion of the World in general, and render him too ſolicitous to obtain it. It is hard even for a wiſe and good Man always to diſtinguiſh between a Deſire of *Popularity* on its own Account, and that *Concern* about his Reputation, and the Acceptableneſs of what he offers to the Public, which is neceſſary to render him ſerviceable to it: And while he thinks he is only influenced by the latter of theſe Principles, he may, unawares to himſelf, be in ſome Degree under the Power of the former. How far this was the Caſe with Dr. *Doddridge*, it is impoſſible for any one to ſay, unleſs he could have looked into his Breaſt, and ſeen the ſecret Springs of his Actions. I am fully perſuaded, that the grand and governing Principles, on which he acted, were thoſe of the *nobleſt* Kind; and that no Deſire of Popularity or Applauſe could influence him in any Caſe, in which he thought the Intereſt of Truth or Religion concerned. Theſe he always held *ſacred*; and, compared with theſe, he conſidered even Reputation and Eſteem as of no Account. This I may venture to aſſert, from a long and intimate Acquaintance with him; and from

* *Fothergill*'s Sermons, No. X.

from a View of his private Papers, in which he lays open, with the greateſt Impartiality, all that paſſed in his own Mind upon a Variety of Occaſions. In them the ſecret Springs of his Actions do, in Effect, appear; and from them it is evident, that the Eſteem of the World, inſtead of elating his Mind, produced deeper Humiliation before GOD, and higher Admiration of divine Favour and Grace manifeſted to him. I find him, in ſome Hints of his devout Reflections and Exerciſes in ſecret, often bewailing his Negligence, Miſpence of Time, and how little he had done for GOD, in Compariſon with what he ſhould and might have done; and expreſſing the greateſt Self-abaſement, in acknowledging ſome Inſtances of Reſpect and Succeſs, which GOD had given him. 'June 26, 1728, 'It grieves me, *ſaith he*, and fills me with Remorſe, 'to think, that a Creature born in a chriſtian Country and a pious Family, furniſhed with Capacities 'and Endowments for conſiderable Service, early 'devoted to GOD, not only by the Action of its Parents, but its own ſolemn Engagements; a Creature 'taken Care of by GOD in ſo remarkable a Manner, 'when forſaken by earthly Parents; viſited with continual Inſtances of Goodneſs; bleſſed with Health, 'tho' of a weak Conſtitution; ſurrounded with Plenty, tho' without any certain Subſiſtence; beloved 'and eſteemed by Friends, notwithſtanding much 'Perverſeneſs to forfeit their Regards; a Creature employed in the public Services of the Miniſtry; and 'purſuing it often with the Appearances of the 'warmeſt Zeal for GOD, and the tendereſt Compaſſion for Souls; ſhould after all behave in ſo unworthy a Manner as I have done. It confounds me

'to think how often I have forgotten GOD, and dealt 'falſly in his Covenant; to reflect on the Formality 'of my Devotions, the Miſpence of my Time, and 'the Indulgence of irregular Paſſions. I confeſs my 'Guilt and Unworthineſs before GOD, and humbly 'caſt myſelf on his forgiving Grace, and on the 'powerful Mediation of my bleſſed Redeemer, as the 'only Things which can give me a Foundation of 'Hope.'——'I thank you, *ſaith he in a Letter to a* 'Friend, for your Congratulation on the Acceptance 'of my Book on *the Riſe and Progreſs of Religion in* 'the Soul. I have had Accounts from ſeveral of my 'Friends of its being the Inſtrument of converting 'and edifying many. But I bleſs GOD, I have not 'found my Heart inwardly exalted on this Occaſion; 'but rather deeply and affectionately humbled before 'Him, under this Inſtance of his Goodneſs to an 'unworthy Sinner, as I know myſelf to be; and a 'weak ignorant Creature, who every Day ſee the 'very narrow Limits of my own Underſtanding, and 'my great Want of Furniture of every Kind, ade- 'quate to the Station, in which I am fixed. The 'great Favour he ſhewed me in my late Sickneſs, in 'the extraordinary Comfort which he gave me in my 'Soul, and that ſteady joyful View of Heaven, a- 'midſt all the Agitation of the moſt painful Diſeaſe, 'did really operate to humble me deeply in his Pre- 'ſence. And I think if ever I have been enabled to 'bring the Glory of any Thing in me, or done by 'me, to the Foot of the Throne and leave it there, 'it has moſt ſenſibly been the Caſe with Reſpect to 'this Book. And this I ſay without any Affectation, 'and to you, as my *endeared Friend*, to whom I can

'moſt

'moſt affectionately open my Heart without Reſerve.'——To another of his Friends he thus writes; 'I 'have juſt been explaining, and I have great Need 'of uſing, the *Publican*'s Prayer; *GOD be merciful 'to me a Sinner*; to me an unprofitable Servant, who 'have deſerved long-ſince to have been caſt out of 'his Family. You talk of my Strength and Uſefulneſs; Alas! I am weak and unſtable as Water. My 'frequent Deadneſs and Coldneſs in Religion ſometimes preſſeth me down to the Duſt. And, methinks, it is beſt when it doth ſo. How could I 'bear to look up to Heaven, were it not for the 'Righteouſneſs and Blood of a Redeemer? I have 'been reading the Life of excellent Mr. *Brainerd*; 'and it has greatly humbled and quickened me. Pray 'for me, that GOD may fill my Soul with his Preſence; that *Chriſt* may live and reign in my Heart, 'and that Love to him and Zeal for him may ſwallow 'up every other Paſſion; that I may have more confirmed Reſolutions for that beſt of Maſters; of 'whom, when I get a lively View, I know not how 'to have done thinking or ſpeaking of him.'——He had a deep Senſe of the *Weight of his Undertakings*, and the Neceſſity of *divine Aſſiſtance* to ſtrengthen him for his Labours and make them ſucceſsful. 'I 'hope, *ſaith he*, I can truly ſay, my GOD is exciting 'in my Heart ſome growing Zeal for his Service, 'both as a *Miniſter* and a *Tutor*. But really a Senſe 'of the vaſt Weight of theſe Offices, when *united*, 'is ſometimes more than I know how to bear. It is 'of ſuch infinite Importance, that *young Miniſters* 'come out in the Spirit of the *Goſpel*, which is Humility, Simplicity, Love, Zeal, Devotion and Dili-

'gence, in a Degree far beyond what is commonly 'ſeen; and it is ſo difficult to bring them to it and 'keep them in it, thro' the Pride and Folly of the 'human Heart, that ſometimes I am almoſt ready to '*ſink* under the diſcouraging Scene.——I hope GOD 'will keep me under a conſtant Senſe of my own '*Imperfections*; and, if he calls me out to any parti-'cular Services, ſhew his Strength in Weakneſs and 'his Grace in Unworthineſs. I know, that with Re-'gard to *academical* and *miniſterial* Labours, all de-'pends on the Increaſe, which GOD is pleaſed to 'give. He has taught me this by Briars and 'Thorns, tho' I thought I was ſenſible of it before. 'He has ſhewed me by ſome painful Inſtances, how 'precarious the moſt promiſing Hopes are; that I 'may truſt, not in myſelf, nor in Man, but in his 'Grace in *Chriſt Jeſus*, on which I deſire to live 'more and more myſelf, and to which I would daily 'recommend my Pupils, my Children and all my 'Friends.'

I am ſenſible, that ſome may be apt to think, that ſuch very humbling Expreſſions, when uſed by a Perſon in his *Letters* to his Friends, ſavour too much of an *Affectation of Humility*, which, it muſt be owned, is widely different from the *Thing itſelf*. But when it is conſidered, that the ſame Language is uſed by him in thoſe Papers, which he intended only for his own Peruſal, and which relate to what paſſed between GOD and his own Soul, I think the candid Reader will ſee no Reaſon to doubt, but they both alike expreſſed his real Sentiments.

While he had a deep Senſe of *his own* Defects, he was diſpoſed to do full Juſtice to the Abilities and good

good Qualities of *others*. When he heard of the Piety and Zeal of other *Miniſters* and *Tutors*, it gave him Pleaſure: He heartily rejoiced in their Succeſs and gave GOD Thanks for it. I find Notice taken of ſome ſuch Inſtances in his *devotional Exerciſes*. In a Letter to one of his Brethren, he writes; 'Methinks, 'I envy the Happineſs of thoſe faithful Servants of 'Chriſt, who, thro' many Labours and Dangers, are 'ſpreading his Name; and I would fain have ſome 'Fellowſhip with them in their Labours of Love. 'How much do we owe to that kind Providence, 'which has alſo aſſigned a Province of Service to 'us; and no narrow or inconſiderable Sphere! Let 'us take Courage: His *Spirit* does not move upon 'our Hearts in vain. It is not given to grieve and 'afflict, by raiſing unſucceſsful Deſires; but it is an 'Earneſt, that he will work mightily *by us*, in Pro-'portion to the Degree in which he works *upon us*. 'May GOD give me more of this Spirit; for ſure I 'am, there is not a Day, in which I have not Reaſon 'to lie in the Duſt before him, as a guilty Creature, 'as a ſlothful, and, in many Inſtances, an unprofita-'ble Servant. I bleſs GOD I do feel ſomething of a 'growing Zeal in this beſt of Cauſes, and have ſeen 'ſome Inſtances of the Succeſs of my Miniſtry, tho' 'but few. Perhaps GOD may remove me in the 'midſt of Life and Services, and cauſe the Intereſt of 'Religion, here and elſewhere, to flouriſh much more 'after my Death, than it has ever done in my Life; 'and give thoſe, who may moſt lament me, abun-'dantly more Edification, by thoſe who may ſucceed 'me, as a *Miniſter* or a *Tutor*, than they ever had 'during my Life and Labours. And I heartily pray,

'that if he does ſo remove me, this may be the happy 'Conſequence. I hope, I can truly ſay, I ſhall be 'glad to be *forgotten* in the much *ſuperior* Services 'of my Succeſſors. I would live and die *ſtriving for* '*the Faith of the Goſpel*, for the Converſion of Souls, 'for the Good of my Friends, my Neighbours, my 'Countrymen, and the whole World. This Joy no 'Man ſhall take from me, while GOD continues to 'pour forth upon an unworthy Creature that Spirit 'of *Love*, which, thro' his aſtoniſhing Grace to me, 'I feel.'

I may mention, as an Evidence of his *Humility*, his Behaviour to his *Pupils*, as above deſcribed; particularly his Readineſs to hear any Objections they had to make to his Sentiments, as expreſſed in his *Lectures*; and his Freedom from a *dogmatical, imperious, over-bearing Spirit*, for which he was very remarkable, and which ſeems to me a very eſſential Part of Humility, eſpecially in a learned Man and a Teacher; as the contrary is the very Eſſence of Pride. In this Light alſo muſt be conſidered, his relating to his *Pupils* his own juvenile Indiſcretions, both in his Compoſitions, and Conduct, as a Caution to them. Yea, ſo great was his Humility, that he deſired his Friends, the *Elders* of his Church, and even his *Pupils*, freely to inform him, what they thought amiſs in his Conduct; and he thankfully accepted their Admonitions: Being ſenſible, that amidſt the Variety of his Cares, ſome important Buſineſs might be neglected, or have too little of his Time; ſome Errors might eſcape his Notice, and ſome Irregularities of Temper be indulged, which he would be glad to rectify. *Patience of Reproof* is certainly a Branch of *Humility* and

and a very important one; and this he diſcovered. When he had once received an Admonition from a faithful Friend, he thus writes to him; 'I do ſuch 'Juſtice to your experienced Friendſhip, that you 'need not give yourſelf the Trouble of *gilding* a Re-'proof or Caution, but may advance it in the plaineſt 'Terms and with the utmoſt Freedom. For indeed, 'I know I have many Faults, and I think it one of 'the greateſt Felicities of Life to be put into a Way 'of correcting any of them: And when a Friend 'attempts this, I place it to the Account of the 'greateſt *Obligations*; even tho', on the ſtricteſt Ex-'amination, I ſhould apprehend, that ſome miſ-'taken View of Things had been the immediate Oc-'caſion of ſuch a generous and ſelf-denying Office 'of Friendſhip.' As a ſtronger Evidence that he was poſſeſſed of this amiable Temper, I would add, that in one of his *Diaries*, there is an Account of an Admonition he had received from a Friend, concerning an improper Geſture in his public Prayers, which ſeemed to denote a Want of due Reverence for GOD: Upon which he writes; 'I would *engrave* this Ad-'monition upon my Heart. May it not be owing to 'the Want of that *habitual* Reverence for GOD, 'which I ought to feel in my own Mind? I deſire 'to be very *thankful* for ſo ſeaſonable a Reproof; 'reſolving by divine Aſſiſtance to lay it ſeriouſly to 'Heart and examine myſelf for the future, in ſome 'ſpecial Regard to it.' Such was the ſtrong Senſe this excellent Man expreſſed of his own Weakneſs, Imperfections and Defects; at the ſame Time that ſome, who knew him moſt intimately, were ready to admire the Zeal, Activity and Succeſs, with which

he exerted himſelf in his Maſter's Work. In him was eminently fulfilled that ſaying of our Lord, *He that humbleth himſelf, ſhall be exalted.*

SECT. VI.

His Patience, Serenity *and* Chearfulneſs *under Afflictions, and upon what Principles theſe Graces were exerciſed and ſupported.*

IN all Ages God hath been pleaſed to viſit thoſe with Afflictions, who have been deareſt to him, and moſt active in ſerving him. By purging and pruning the *Branches*, which bring forth Fruit, he hath enabled them *to bring forth more Fruit.* This was the Caſe with Dr. *Doddridge*; and we are now to ſee how his Heart was affected with his Afflictions, how he was ſupported under them, and improved by them.

His Health was not often interrupted ſo as to render him incapable of Buſineſs; and he frequently recorded and devoutly acknowledged the Goodneſs of God in this Reſpect. But he was viſited with ſome threatning *Fevers*, which might have been prevented, or ſooner removed, had he taken due Precautions in time. But the *Ardour* of his Spirit in his Maſter's Work made him too much diſregard the Body; and, as he found ſome public Services gave him a *preſent* Flow and Chearfulneſs of Spirits, he did not ſufficiently conſider, how much his Health might be impaired,

and

and beginning Diſorders increaſed by neglecting a timely Receſs from Buſineſs, and the Uſe of proper Remedies. He once lay long under a violent Fever, which gave his Family and Friends many painful Fears. But he bore the Affliction with great Patience; and, as ſoon as he was able to write, he gave an intimate Friend an Account of his *Recovery*; to which he added; 'It is impoſſible to expreſs the Support and 'Comfort, which GOD gave me on my ſick Bed. 'His Promiſes were my continual Feaſt. They ſeem-'ed, as it were, to be all united in one Stream of 'Glory, and poured into my Heart. When I thought 'of dying, it ſometimes made my very Heart to leap 'within me, to think, that I was going home to my '*Father* and my *Saviour*, to *an innumerable Company of* '*Angels, and the Spirits of juſt Men made perfect.* Ani-'mal Nature was more than once in great Commo-'tion; my Imagination, juſt at the Height of the 'Fever, hurried in the ſtrangeſt Manner I ever knew. 'Yet even then, *Satan* was not permitted to ſuggeſt 'one ſingle Fear with Regard to my eternal State. 'I can never be ſufficiently thankful for this. Aſſiſt 'me in praiſing GOD upon this Account. O, may 'I *come out of the Furnace like Gold!*' Speaking of another Illneſs ſome Months after, he ſaith; 'I did 'not experience ſo much of the Preſence of GOD in 'this Illneſs, as I did in the former; but I bleſs 'GOD, I have not been left either to Dejection or 'Impatience.' Concerning another he ſaith, 'I have 'been confined of late by a threatning Diſorder; 'but I thank GOD, thro' the Prayers of my Friends 'and a Bleſſing upon the Uſe of Means, I am now 'well. Aſſiſt me in acknowledging the divine Good-

'neſs. He hath filled my Soul with Joy by *the Light* 'of his Countenance, and given me, I hope, more and 'more to riſe above every Thing *ſelfiſh* and *temporal*, 'that my Soul may fix on what is *divine* and *immor-* 'tal. The great Grief of my Heart is, that I can 'do no more for him. O, that my Zeal may increaſe; 'that I may know how, on every Occaſion, to think 'and ſpeak and act for GOD in Chriſt, and may ſpend 'all the Remainder of my Days and Hours upon 'Earth, in what may have the moſt direct Tendency 'to people Heaven! I am ſo crouded with Cares, 'that they almoſt bear me down; yet if they may 'but be Cares *for GOD*, they are welcome.'

He had much Affliction in the *Sickneſſes* and other *Diſtreſſes* of his Friends and near Relations, with whom he affectionately ſympathized and for whom he earneſtly prayed. He thus expreſſeth himſelf to a Friend concerning the dangerous Illneſs of his *Wife* and the Anxiety he had upon her Account; 'I bleſs 'GOD, my Mind is kept in *perfect Peace*, and ſweet 'Harmony of Reſignation to ſo wiſe and gracious a 'Will. And indeed, the leſs Will we have of our 'own for any Thing but to pleaſe him, the more 'Comfort we ſhall find in what ever Circumſtances 'He is pleaſed to allot us. Self-denial, Mortification 'and taking up the Croſs, giving up our own 'Schemes, and being ſometimes cenſured and con- 'demned, even for Things in themſelves right, and, 'in the Circumſtances in which they were done, re- 'quiſite, is a very *wholeſome Part of Diſcipline*. Tho' 'this be ſometimes diſtaſteful Food, the Soul often '*thrives* by it, as I hope I have in many Inſtances 'found.'——Upon another afflictive Occaſion, he thus ex-

expreſſeth himſelf; 'I am ready to reſign my agree-
'able Circumſtances, and to come, if ſuch were the
'Will of my Lord, to Bread and Water and to a Dun-
'geon, if his Name may but be glorified by it;
'provided He will but look thro' the Gloom and
'chear me with the Light of his Countenance. Yea,
'I am willing to ſubmit in the midſt of *inward* as
'well as *outward* Darkneſs, if his Name may but be
'glorified. And when I feel this, as, I bleſs GOD,
'at ſome times I do, then a living Fountain of Con-
'ſolation ſprings up in my Soul, and the Waters of
'Life do, as it were, overflow me.'——His Heart was ſo affectionate and tender, that the Death of ſome of his Brethren in the Miniſtry, his Friends in private Life, and his Pupils, wounded him deeply. In his Reflections on one of his *Birth-days*, he thus writes; 'Moſt awful Things GOD hath ſhewed me ſince the
'laſt *Birth-day*; ſuch as all the Years of my Life
'can hardly equal: The Death of *four* ſuch valuable
'Friends, that I queſtion, whether the whole Sum
'of my remaining Comforts could, all Things con-
'ſidered, furniſh out ſuch another Field of Slaugh-
'ter. My Hands are indeed weak this Day, and
'have long been ſo. How ſoon He may add me to
'the Number of my Fathers and Brethren, He only
'knows. I thankfully own, that I am not ſolicitous
'about it. I truſt, thro' his Grace, that I have in
'the Sincerity of my Soul devoted myſelf, and my
'Labours to him. Him do I honour and love above
'all; and it is the Joy of my Heart to *ſerve him*
'*with my Spirit in the Goſpel of his Son.* I hereby
'leave it under my Hand before him, that I am *his*
'*Property*; that I have no greater Ambition than to
'be

'be diſpoſed of by him; to be ſilent till He com-
'mands me to ſpeak; to watch his Eye and Hand
'for every Intimation of his Will, and to do it and
'bear it, as far as my little Strength will carry me;
'waiting upon him for further Strength in Propor-
'tion to renewed Difficulties: And all my Intereſts
'and Concerns I do moſt cordially lodge in his Hands,
'and leave myſelf and them to his wiſe and gracious
'Diſpoſal.'——In one of his Reflections on the Frame of his Spirit in the Services of a *Sacrament-day*, he writes; 'This Day my Heart hath been almoſt torn
'in Pieces with *Sorrow*; yet, bleſſed be GOD, not
'a *hopeleſs*, not a *repining* Sorrow; but ſo ſoften-
'ed and ſo ſweetened, that, with all its Diſtreſs, I
'number it among the beſt Days of my Life; if
'that be good which teacheth us *Faith* and *Love*,
'and which cheriſheth the Sentiments of *Piety* and
'*Benevolence*. I deſire very thankfully to acknow-
'ledge, that Days of the ſharpeſt Trial have often
'been Days of ſingular Comfort. The repeated Views
'I have had of a dear dying Friend, who is ex-
'preſſing ſo much of the divine Preſence and Love,
'have comforted rather than dejected me. Bleſſed be
'GOD, who hath ſealed us both with his Grace, as
'thoſe that are to be Companions in eternal Glory!
'A Thought, which now hath a Reliſh, that nothing
'can exceed, nothing can equal.'——In a Letter to one of his Pupils, concerning the Joy and Triumph with which one of his Friends had died, he ſaith;
'O, what a *Goſpel* is this! *I proteſt by our rejoicing*
'*in Chriſt Jeſus*, that I ſee and feel more and more
'of its Excellency; that I eſteem it the greateſt Mad-
'neſs in the World to *oppoſe* it, and, next to that, to
'*neglect*

'*neglect* it. Who would not rejoice in that Goſpel, 'which is ſuch a *Cordial* to the Soul, when every 'Thing elſe loſeth its Reliſh? Who would not de-'light to preach it, and adore that gracious Hand, 'which imparts the Conſolations of it to our Com-'panions in the Ways of Religion, when their Fleſh 'and Heart faileth? Thus, do I hope He will com-'fort us, when we are capable of labouring no longer 'for him; and convey us into a bliſsful Eternity un-'der his ſenſible Smiles: But if not, *we know whom 'we have believed*, and the Surprize of Glory will 'be but ſo much the greater.' At another Time he thus writes; 'Such Things have lately befallen me 'in the Death of ſome Friends and the Removal of 'others to a Diſtance, that had I not been peculiarly 'ſupported, I know not how I ſhould have borne 'them; but, thro' the undeſerved Goodneſs of a 'gracious GOD, I have found very great Conſola-'tion. The divine Preſence hath made my Work 'my Joy amidſt all its Fatigues, and hath cauſed my 'Soul to over-flow with ſuch unutterable Delight, 'that I have hardly known how to quit it. Other 'Things, that uſed to be pleaſant, have been pain-'ful to me, as ſeparating me from that *delightful 'Intercourſe* with GOD thro' Chriſt, which I have 'known in Prayer, Meditation and reading devo-'tional Pieces. It hath been like a Fire glowing in 'my Heart; ſo that I could ſcarce forbear ſpeaking 'to every one I met with, about their Souls and di-'vine Things; and have longed for Opportunities, 'both in public and private, of imparting the Ful-'neſs of what I felt within.'

But

But there was no Affliction which lay with greater Weight upon his Mind, than the *Death of his eldeſt Daughter*, who lived long enough to give him very agreeable Hopes as to her pious Diſpoſition. In the *Sermon* he publiſhed on that Occaſion, the World hath ſeen how his Heart was affected, and what Conſiderations ſupported him under that Affliction; and many mourning Parents have been comforted and inſtructed by the Arguments and Conſolations he hath ſuggeſted in it. I wiſh ſuch may reap a like Advantage from viewing ſome of the Workings of his Heart *in ſecret*, which he recorded at once for his Humiliation and Thankfulneſs: And then my Deſign will be anſwered; tho' others, who are Strangers to the tender Feelings of Nature on ſuch an Occaſion, may be unimpreſſed with his Reflections. 'I have been preaching from theſe Words, *Is it well 'with the Child? And ſhe anſwered, It is well.* But 'ſurely, there never was any Diſpenſation of Pro-'vidence, in which I found it ſo difficult to ſay it. 'Indeed ſome hard Thoughts of GOD were ready to 'ariſe; and the Apprehenſion of his Diſpleaſure 'againſt me brought my Mind into a painful Situa-'tion. But it pleaſed GOD to quiet it, and lead 'me to a ſilent, cordial Submiſſion to his Will. I 'ſee that I doted too much upon her; my Heart was 'opened to her with a fond flattering Delight. And 'now, O my Soul, one of thy earthly Delights is 'gone. Seek thy greateſt Delight in Heaven, where 'I truſt *my Child* is; where I am ſure *my Saviour* 'is; and where I truſt, thro' Grace, notwithſtand-'ing ſome Irregularities of Heart on this Occaſion, 'I ſhall ſhortly be. This Circumſtance I muſt re-'cord,

'cord, that I recollected this Day, at the *Lord's Ta-*
'*ble*, that I had some time ago taken the Cup at that
'Ordinance with these Words, 'Lord, I take this
"Cup as a public, solemn Token, that, having re-
"ceived so inestimable a Blessing as this, I will re-
"fuse no other Cup, which Thou shalt put into my
"Hands.' I mentioned this again to-day, and pub-
'licly charged the Thought on myself, and christian
'Friends who were present. GOD hath taken me at
'my Word; but I do not retract it. I repeat it again
'with Regard to every future Cup. Much Sweetness
'is mingled with this bitter Potion, chiefly in the
'Views and Hopes of the *eternal* World. May not
'this be the Beauty of this Providence, that instead
'of her living many Years upon Earth, GOD may
'have taken her away, that I may be better fitted for
'and reconciled to, *my own* Dissolution, perhaps
'nearly approaching? Lord, *thy Will be done!* May
'my Life be used for thy Service, while it is conti-
'nued; and then, put thou a Period to it, when-
'ever thou pleasest.'——The next Evening, after the
Funeral, he adds, 'I have now been laying the De-
'light of my Eyes in the Dust, and it is for ever
'hid from them. We had a suitable *Sermon* from
'those Words, *Dost thou well to be angry for the*
'*Gourd?* GOD knows, that I am not *angry*; but *for-*
'*rowful* he surely allows me to be. 'Blessed *Lord*, I
'trust thou hast received my Child, and pardoned
'the Infirmities of her short, childish, afflicted Life.
'I love those, who were kind to her, and those that
'weep with me for her: Shall I not much more love
'*Thee*, who art at this Moment taking Care of her,
'and opening her Infant-faculties for the Business

'and

'and Bleſſedneſs of Heaven? *Lord*, I would conſider 'myſelf as a dying Creature. My firſt-born is laid 'in the Duſt; I ſhall ſhortly follow her, and we ſhall 'lie down together. But, O, how much Pleaſure doth 'it give me to hope, that my Soul will reſt with her, 'and rejoice in her for ever! But let me not center my 'Thoughts *here*: It is a Reſt *with*, and *in*, GOD, 'that is my ultimate Hope. *Lord*, may thy Grace 'ſecure it to me; and in the mean Time give me a 'holy Acquieſcence of Soul in *Thee*; and now *my* 'Gourd is withered, ſhelter me under the *Shadow of* '*thy Wings*.'

Thus did this good Man obſerve *the Hand of GOD* in all the afflictive Events, in which he was concerned; and ſo careful was he to improve every ſuch Occurrence, in order to ſtrengthen his Submiſſion to the divine Will, to weaken his Attachment to the World and to increaſe his Value for the Supports and Conſolations of Religion. And how happy an Effect this had to render his Trials eaſy, and to make them ſubſervient to his ſpiritual Improvement, will be eaſily imagined by every pious Reader.

SECT.

SECT. VII.

His Temper and Behaviour under unjuſt *and* unkind Treatment.

THE State of the World muſt be much altered for the better, and the Malice of the *Accuſer of the Brethren* and his Influence upon Mankind, much leſſened in modern Times, if a Perſon who diſcovered ſo much Piety, and Zeal for the Happineſs of Men, as Dr. *Doddridge* did, ſhould paſs thro' Life without *Perſecution*; at leaſt by thoſe milder Methods, which alone the Lenity of our Laws allows, but which the Law of *Chriſt* abſolutely condemns. He knew the Hiſtory of Man and the State of the World too well, to expect the Eſteem and good Word of *all*, even for the moſt upright and friendly Intentions and Attempts. He thought that the Obſervation of St. *Paul*, that *all who will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution*, was not to be confined to the *primitive* Age, but was verified in the beſt of Men in *every* Age *. He expected his Share of this Kind of Trouble, as many of his Fathers and Brethren had theirs; and he prepared himſelf to receive and improve it with a *chriſtian* Temper. The following Extract from a Letter to a Friend, will ſhew what were his Sentiments on this Head. 'I ſettle it as an eſta-

'bliſhed

* Family-expoſitor, Vol. II. § 176. note (c).

'bliſhed Point with me, that the more diligently and 'faithfully I ſerve *Chriſt*, the greater Reproach, and 'the more Injury I muſt expect. I have drank deep 'of the Cup of Slander and Reproach of late; but 'I am in no wiſe diſcouraged: No, nor by, what is 'much harder to bear, the *Unſucceſsfulneſs* of my 'Endeavours to mend this bad World. I conſider it 'as my great Care, to let my dear Maſter (who hath 'bought me with his precious Blood) ſee, that I 'have a grateful Senſe of his Benefits, and that his 'Name and Cauſe lie near my Heart. If the Labours 'of many Years, whether they do or do not ſucceed, 'may ſecure this, it is well. Nay indeed, in this 'Caſe, *Labor ipſe Voluptas*. I ſhall not be ſurprized 'if more Afflictions come upon me: I need them 'all; and the Cup is in the Hand of my wiſe and 'gracious Father; for that GOD is ſuch, I aſſuredly 'know. Let us give Diligence to ſeize every Oppor-'tunity we have of ſerving his Intereſt, in that of 'his Son, while we are here; and then nothing in 'Life or Death needs much to move us.'——The ill Treatment he met with might have been paſſed over in Silence, were it not ſo commonly the Lot of the moſt *active*, *uſeful* Men, and an Affliction, which perhaps they find it more difficult to bear than any other. Some Account of his *Sufferings* of this Kind, his *Reflections* upon them and *Behaviour* under them, may properly be given; as they illuſtrate his Cha-racter, ſhew his *Companions in the Tribulation of Chriſt*, that their Caſe is not ſingular, and may ſuggeſt to them the proper Behaviour under it.

No ſooner was he ſettled at *Northampton*, with the pleaſing Proſpect of great Uſefulneſs, by his Relation to

to ſo large a Congregation and the Increaſe of his Academy, than he met with injurious Treatment from *his Neighbours*. Not to mention ſome Inſults which he and his Family ſuffered from the *Vulgar*, thro' the Influence of a *Party-ſpirit*, a more formidable Attack was made upon him from another Quarter, whence he expected more Candour and Moderation. A *Proſecution* was commenced againſt him in the *eccleſiaſtical Court*, by ſome Dignitaries of *the Church of England* for teaching an Academy. Perſons of the beſt Senſe among different Parties were ſurprized at this Step; and ſeveral Gentlemen of the *eſtabliſhed Church* of conſiderable Rank and public Characters, warmly declared their Diſapprobation of it. Nay, the *very Perſon*, in whoſe Name the Proſecution was carried on, came to the *Doctor* to aſſure him of his *Abhorrence* of it; and to know, before it commenced, whether he could with Safety to himſelf, being then *Church-warden*, refuſe to ſign the *Preſentment*, or in any other Way make the Matter eaſy to him. But the Clergy ſeemed determined to carry on the Proſecution with Vigour; notwithſtanding many Acknowledgments they made of his *Learning* and *Moderation*, and many Compliments they perſonally paid him on that Account. This gave him a painful Alarm, leſt his Uſefulneſs as a *Tutor* ſhould have been entirely prevented, or greatly leſſened; or he ſhould have been obliged to remove from his Congregation to ſome other Part of the Kingdom, where he might have been out of the Reach of his Perſecutors. But his loyal, peaceable and moderate Principles and Character, being fairly repreſented to *his late Majeſty*, by ſome Perſons of Rank and Influence, who had Acceſs to him and were well ac-

acquainted with the *Doctor*, a Stop was, by his expreſs Order, put to the Proſecution; agreeably to the noble and generous Maxim he had laid down, that *during his Reign, there ſhould be no Perſecution for Conſcience ſake.*

He met with injurious Treatment from ſome, who *denied the Truth of Chriſtianity*; which he could no other way account for, than from the Zeal he had ſhewn in its Defence: While others, on the contrary, were offended at the Reſpect with which he had treated ſome Perſons, who were thought to make light of the Goſpel or deny ſome of its diſtinguiſhing Tenets, becauſe he ſaw in them ſome amiable Qualities, eſteemed them valuable Members of Society, or had commended their Writings, as containing many Things excellent and calculated for Uſefulneſs.—But, ſtrange as it may ſeem, the worſt Treatment he received, and which continued longeſt, was from ſome of his *Brethren in the Miniſtry*; which I believe aroſe partly from hence, that he ſet them a Pattern of Diligence and Activity, which they were not diſpoſed to imitate*; but principally from this Circumſtance, that he was not of their *Party*, or would not run all their Lengths in oppoſing and judging others. Many *Controverſies* concerning ſome chriſtian Doctrines, had been

* 'It hath been obſerved, that it is ſomewhat natural for *Clergymen*, to be more eaſily irritable at ſuch of their Brethren, as riſe above them, in apparent Concern for Religion and Zeal for promoting it, than at thoſe who fall below them. The firſt are a Reproach to their own Conduct and Character; the other are a Foil to it. So that every one, who eſpouſes any bold or vigorous Meaſure, may lay his Account with a ſenſible Coldneſs, even from ſuch of his Brethren as are in the next immediate Degree below him.' Dr. *Witherſpoon*'s Eſſays, Vol. II. p. 254.

been warmly agitated; and there had been ſeveral Diviſions in *diſſenting* Congregations ariſing from different Sentiments about them. It is no wonder that each Party ſhould be ſolicitous to number a Perſon of ſo much Learning, Piety and Reputation, among their *Adherents*. But he choſe not to be diſtinguiſhed by any Party-name, and to keep as clear as poſſible from any *invidious* Diſtinction. He thought it his Duty to go as far as he honeſtly could with both Sides, and endeavour to bring them nearer to one another in *chriſtian Affection*, if he could not unite them in *Sentiments*. He was deſirous to become *all Things to all Men*, as far as, with a good Conſcience towards GOD, he could; to commend what was good in each Party, and to keep-up a Friendſhip with the moſt valuable and moderate Perſons of it. He imagined himſelf fully juſtified in this Conduct, by the Behaviour of our *bleſſed Lord* and his *Apoſtles*, and by the prudential and pacific Maxims of the *New Teſtament*. His Sentiments on this Head, as he hath publiſhed them to the World, deſerve, in this Connection, a peculiar Regard. 'When a fierce and haughty Senſe 'of *Liberty* is the reigning, darling Character of '*Miniſters*, and a Determination to *ſubmit* in no-'thing, to *oblige* in nothing; as the firſt Elements of 'the chriſtian Temper ſeem as yet to be unknown, 'there is great Reaſon to believe, that the Doctrines 'and Precepts of the Goſpel will not, cannot, be 'ſucceſsfully taught*.——Again, 'Let none of us 'be diſpoſed to *diſpute*, merely for the ſake of diſputing; nor unneceſſarily *oppoſe* the Judgment and 'Taſte of our Brethren, whether out of an Affecta-'tion

* Family-expoſitor, Vol. III. p. 254.

'tion of *Singularity* or Spirit of *Contention*; but let 'us rather labour, ſo far as with a ſafe Conſcience 'we can, to keep the *Unity of the Spirit in the Bond* '*of Peace*. Let us avoid, as much as poſſible, a '*Party-ſpirit*, and not be fond of liſting ourſelves 'under the Name of this or that Man, how wiſe, how 'good, how great ſoever. Neither *Luther*, nor *Cal-* '*vin*, nor even *Peter* nor *Paul* were *crucified* for us, 'nor were we *baptized* into any of their Names. 'Happy is he, who being himſelf an Example of '*yielding*, ſo far as he conſcientiouſly can, and of not 'taking upon him to cenſure others, where he can- 'not yield to them, ſhall do his Part towards ce- 'menting, in the Bonds of holy Love, *all* the Chil- 'dren of God and the Members of Chriſt. How 'unſucceſsful ſo-ever his Efforts may be, amidſt that 'angry and contentious, that ignorant and bigotted 'Croud, who miſcall themſelves *Chriſtians*, or by 'whatever reproachful and ſuſpicious Names his '*Moderation* may be ſtigmatized, his divine Maſter 'will neither fail to conſider it in its true Light, 'nor to honour it with proportionable Tokens of 'his Acceptance and Favour. *Love* is the firſt and 'greateſt of his Commandments; and after all the 'Clamour, which hath been made about *Notions* 'and *Forms*, he who practiſeth and teacheth *Love* 'beſt, ſhall be *greateſt in the Kingdom of Heaven* *.'

It may at firſt ſeem ſtrange, that a Perſon who profeſſed, and, I am well perſuaded, always acted agreeably to theſe Sentiments, ſhould be reproached; and the rather, as he was an avowed Enemy to all *pious Frauds*, as they have been called, and thought (to uſe

* Family-expoſitor, Vol. IV. p. 219.

uſe his own Words) 'that they ought to be hiſſed 'out of the World with juſt Abhorrence.' Thoſe, who knew him, ſaw that he was neither fond of *Money* nor *Power*. He was not influenced by a worldly Spirit; having refuſed much more conſiderable Offers in the *Eſtabliſhment*, than ever could be made him among the *Diſſenters*. He was not raſh, haſty and over-bearing, which leads many Perſons into an *inconſiſtent* and *diſhonourable* Conduct; and then into *Double-dealing* to vindicate or palliate it. On the contrary, he acknowledged that he had ſometimes been reſtrained from exerting himſelf, as he might have done, to ſerve the Cauſe of Religion, by an *Exceſs* of Caution, and a Fearfulneſs of offending and incurring Cenſure. This he intimates in theſe lively Expreſſions in a familiar Letter to a Friend; 'The Apprehenſions of wiſe and good Men are ſo 'different, that I am ſometimes confounded amidſt 'the *Variety* of their Opinions and Counſels; and 'often think of the grey-headed Man and his two 'Wives. But if I err, I would chuſe to do it on the 'Side of *Modeſty* and *Caution*, as one who is more 'afraid of doing wrong, than of not doing right. But 'when the World is to be remarkably reformed, GOD 'will raiſe up ſome bolder Spirits, who will work like 'your *London Fire-men*; and I pray GOD it may not be 'amidſt Smoke and Flames and Ruin.' He always treated others, even thoſe from whom he *differed*, with Civility, Candour and Tenderneſs; as appears from his Writings, and equally from his private Converſe. It was therefore natural for him to expect, that he ſhould eſcape *unjuſt* Cenſures and *opprobrious* Reflections from his Brethren. But to a Perſon, who knows the World, hath

read any Thing of the Hiſtory of *the Church*, or obſerved the Nature and Effects of moſt *religious* Controverſies, it will not appear ſtrange, that the moſt amiable Virtue of *Moderation* ſhould be reckoned a great Fault, and a Care not to run the Lengths of any *Party* ſhould expoſe a Man to the Reſentment and Cenſure both of that Party and its oppoſite. 'He found by dear Experience (as Mr. *Pope* expreſſeth it) that he lived 'in an Age, in which it was criminal to be *moderate**.' Some charged him with being *too looſe* in his Sentiments; others with being *too ſtrict*. 'The '*high Calviniſts* (to uſe his own Words) on this Side, 'and ſome of the Friends of *Liberty* and *Catholiciſm*, as by a ſtrange *Catachreſis* they call themſelves, on the other,' cenſured him. He was repreſented by the Bigots on both Sides as a *Trimmer* and a *Double-dealer*. So have many of the greateſt Eminence for Wiſdom, Holineſs and Zeal been repreſented; and he uſed to take Comfort in this, that he was no worſe treated, than thoſe four excellent *Divines*, whoſe Writings, above all others, he admired, the Arch-biſhops *Leighton* and *Tillotſon*, Mr. *Baxter* and Dr. *Watts*. "I confeſs (ſaith the laſt of theſe) when 'a *Party-ſpirit* runs high among the different Sects 'of Religion, or the different Diviſions of Mankind, 'this moſt amiable Virtue of *Moderation* is called by 'the ſcandalous Names of *Indifference*, *Lukewarmneſs* 'or *Trimming*; and it ſuſtains a World of Reproaches 'from both the quarrelling Parties. *Moderation*, tho' 'it is the bleſſed Principle which awakens and aſſiſts 'Men to become *Peace-makers*, yet at the ſame time, 'when it enters into the Battle to divide the Con-

'tenders

* *Pope's* Works, Vol. VII. p. 206.

'tenders, it receives an unkind Stroke from either 'Side.' Dr. *Doddridge* endeavoured to act up to that Character, which his affectionate Friend and Fellow-ſufferer had deſcribed in the ſame Diſcourſe. 'When 'any Sect of *Chriſtians* ſeems to be carried away with 'the furious Torrent of ſome prevailing Notions, or 'ſome unneceſſary Practices; ſome ſpecial Superſtition, or a contentious Spirit, the *moderate* Man tries to 'ſhew, how much of Truth and Goodneſs may be 'found among *each* Party, where all agree to hold '*Chriſt Jeſus*, the Head; tho' he dares not renounce a 'Grain of Truth or neceſſary Duty for the Sake of 'Peace, and he would *contend earneſtly*, where Provi-'dence calls him, for the *eſſential* Articles of Faith, 'which were *once delivered to the Saints*, &c *.' He ſaw and lamented the ſad Deviation of many Miniſters from, what he thought, *important* Truths of the Goſpel; inſiſting upon them much leſs, than they ſhould have done; or in ſuch a Manner, as if they were making *Conceſſions* to an Adverſary, rather than opening their Hearts to their Hearers upon a *Favourite-ſubject*. He ſaw Perſons refining upon a plain Goſpel, till it was almoſt evaporated and loſt; and therefore he was the more ſtrenuous in the Support of its vital Truths. 'I hope (ſaith he, in a *Sermon* before an *Aſſembly of* '*Miniſters)* we ſhall never practiſe ſo dangerous a 'Complaiſance to the *Unbelievers* of the preſent Age, 'as to *wave* the Goſpel, that we may accommodate 'ourſelves to their Taſte; which if we do, we may 'indeed preſerve the *Name* of Virtue, but I fear we 'ſhall deſtroy the *Thing* itſelf; loſe it in our *Congre-'gations*, and probably in our *Hearts* too: For I con-

* *Watts'* Sermons, Vol. II. S. 28.

'ſeſs it ſeems to me much more probable, that the 'Doctrines of *natural* Religion alone ſhould be bleſ- 'ſed, as the Means of reforming *Heathens*, who never 'heard of *Chriſtianity*, than that they ſhould have 'much Effect upon thoſe, who, under the Profeſſion 'of it, ſlight its moſt *glorious Peculiarities*; as if the 'Religion of *Jeſus* were a mere Incumbrance, which, 'while we own it to be true, we might nevertheleſs 'forget, without great Danger or much Inconveni- 'ence.'

In a Letter to one of his younger Brethren, he thus expreſſeth himſelf upon this Subject; 'Indeed the 'Goſpel is a *great Thing*, or it is nothing. I am 'more and more convinced of the Importance of 'keeping to the good old *evangelical* and *experimental* 'Way of preaching; and look upon moſt of the *new-* 'faſhioned Divinity, of which ſome Perſons, in dif- 'ferent Extremes, are ſo fond, as a Kind of *Quackery*, 'which bodes ill to the Health of the Soul, and of 'the Church in general. You know how cautious I 'am of troubling the Church of *Chriſt* with Diſ- 'putes; but my Faith in the Doctrines I preach, is 'more and more confirmed by ſtudying the Scrip- 'tures, by Experience and Obſervation. What I 'have wrote concerning them proceeds not from any 'Sourneſs of Temper, or any Want of Charity for, 'or Love to, Perſons of a different Opinion; tho' 'ſome of them have, as you well know, laid me un- 'der ſtrong Temptations to it, by exerciſing as little 'Charity towards me, as if there had been no com- 'mon Bond of *Chriſtianity* or even *Humanity* to unite 'us.'——For ſuch a Regard to the *peculiar Doctrines* of

* Sermons and Tracts, Vol. I. p. 119.

of the Goſpel in his Preaching and Writings he was much cenſured; and 'neither his Moderation and 'other perſonal Virtues, nor all his Zeal for the Ser-'vice of the common Cauſe of *Chriſtians*, *Proteſtants* 'or *Diſſenters*, could ſhelter him from the affected 'Contempt and ſevere Reproaches of ſome *angry* Peo-'ple, who, amidſt all their Profeſſions of the moſt 'unbounded Charity, thought his an *excepted* Caſe, or 'choſe rather to be injurious to him, than conſiſtent 'with themſelves*.' Many Inſtances in which he was treated in this Manner might be mentioned: But as I know he forgave them, I hope his Friends, who were acquainted with them, have done the ſame. It will be more for the *Reader*'s Edification, to ſee how he expreſſed himſelf on theſe Occaſions, both as to the *Foundation* of the Cenſures paſſed upon him, and the *Frame* of his Spirit under them, in ſome Letters to his intimate Friends, and in his own private Reflections, of which I will give a faithful Extract.

One of his Friends had informed him, that he had been charged with *Inſincerity*; eſpecially in uſing ſome *particular Phraſes* in his Writings, in a Senſe different from that in which he himſelf underſtood them, in order to pleaſe a *Party*. To this he anſwereth; 'My Conſcience doth not tell me, that I am at all 'to blame on the Head you mention. I write for 'the Public (as I would alſo do in every private 'Correſpondence) as in the *Preſence* of GOD, and 'in the Views of *his* Judgment. I would not pur-'chaſe that Phantom, *Popularity*, which is often 'owing to the very worſt Part of a Man's Character 'or Performances, by any Compliances beneath the

* Sermons and Tracts, Vol. I. p. 119.

'Dignity of a *chriſtian Miniſter*; an Office, of which 'I think ſo highly, as to be deeply ſenſible how 'unworthy I am to bear it. On the other Hand, I 'do indeed deſire to give as little Offence, as I 'honeſtly can; and I have high Authorities for it: 'And tho' I am, and always declare that I am, in 'my Judgment, greatly againſt the Impoſition of '*human Phraſes*, yet, as ſome can hardly be avoided 'on one hand or the other, I chuſe to adopt and uſe 'ſome that are ambiguous, in what I take to be a 'fair Senſe, tho' not the only Senſe they might bear; 'and by declaring it, to endeavour to fix a good Idea 'to them, rather than abſolutely to declare againſt, 'or even totally to diſuſe, them. Others, wider by 'far in their Sentiments than I, are indulged in 'this, and even *applauded* for it: I have the *Misfor-* 'tune (I cannot uſe the Word more properly) to be '*condemned*.——I do indeed believe, that it is gene- 'rally thought by that Part of the World, which 'ſome in Jeſt, and ſome in ſober Sadneſs, are ready 'to charge with *heretical Pravity*, that I approach 'much nearer to their Sentiments, than I really do: 'And perhaps three Cauſes have concurred to lead 'them into that Apprehenſion.——A general Conceit, 'that their Notions are ſo *ſelf-evident*, that none but 'an extremely weak or ignorant Man (which they 'pay me the Compliment of ſuppoſing that I am not, 'tho' they afterwards fully balance the Account) can 'poſſibly be of a different Opinion.——Some Hints, 'which I may perhaps have dropped between the 'the Years 1723 and 1730 or thereabouts, when I 'was really more inclined to ſome of their Senti- 'ments than I now am;——and my hearing them aſ-

ſert

'ſert ſome of them patiently in a mixed Company,
'when I have not been in a Humour to diſpute. The
'friendly Manner in which I have converſed with,
'and ſpoken of, ſome of thoſe obnoxious *Gentlemen*,
'and the Honour I have done publicly and private-
'ly to thoſe Writings, in which I think they have
'deſerved well of *Chriſtianity* in general, tho' I may
'have thought them allayed with ſome conſiderable
'Mixture of Error, may have conduced further to
'lead them to a Concluſion, that I was much more
'of their Mind in ſome *diſputable* Caſes, than I
'really am. My great Care not to judge others and
'my uſing at different Times, different Phraſes,
'which have appeared to me perfectly *conſiſtent*,
'tho' others may have apprehended the contrary,
'may alſo have contributed to produce the ſame Ef-
'fect. But on the whole, I know aſſuredly, that I
'have not on any Occaſion belied the *real Sentiments*
'of my Heart; and that by my neceſſary Caution
'on this Head, I have loſt many Friends, whom I
'could eaſily have kept, and whom I ſpeculatively
'knew the Way of cementing to me, much to my
'own ſecular Advantage; tho' I could not go to the
'Price of it, when that Price was only a few am-
'biguous Words. This, *Sir*, may give you a gene-
'ral View of the Matter; but if it occurs to you
'to mention any *particular Phraſes* and *Modes* of
'Expreſſion, charged with the Evils, of which this
'Condeſcenſion is ſaid to be productive, I ſhall open
'my Heart about them with the utmoſt Freedom;
'as I know nothing in my Purpoſes or Views, which
'I would not wiſh you thoroughly to underſtand;
'and if I cannot vindicate ſuch Phraſes, I will for

'the future lay them aſide. I ſpeak upon this Head, 'without any Reſerve, or any Regret, as a Man that 'is inwardly eaſy, and, being ſound, can bear hand-'ling; and you are perfectly welcome to ſhew this 'Letter to whom you pleaſe.'——To another Friend, who had informed him of ſome Reports he had heard to the Diſadvantage of his Character, he thus writes; 'I wiſh every one, whoſe Friendſhip is worth pre-'ſerving, would give me ſuch an Opportunity as you 'have done, of explaining myſelf freely, with Re-'gard to thoſe Things, which have been ſo unjuſtly 'aggravated. My Righteouſneſs is in it; and I am 'fully perſuaded, that what I have done in the various 'Circumſtances, in which my Conduct hath been 'arraigned, would be found at leaſt the *pardonable* '*Infirmities* of an honeſt Man, who fears GOD and 'loves all Mankind; and who meant heartily well 'to the Perſons, who thought themſelves moſt injured 'by him, in what he did, or did not do, in Relation 'to them. It is a great Comfort, that Innocence 'can make its Appeal to GOD, as St. *Paul* ſo often 'doth, when *Malice* or *Prejudice* or *Miſtake*, which 'laſt I believe more frequently to have been the Caſe 'with Regard to me, lays to its Charge Things, 'which he would not deliberately do to ſave his Life. 'The Reflections which have been thrown upon me, 'as a *Double-dealer* and an *inconſiſtent* Man, have of-'ten put me upon looking *inward*, and upon ſub-'mitting myſelf to the Scrutiny of the *all-ſearching* '*Eye*, in my moſt ſerious and ſolemn Moments. I 'have, I thank GOD, a conſtant Senſe of the gene-'ral Uprightneſs of my Heart before Him; and can 'ſay, with that good Man, of whoſe Afflictions GOD

'hath

'hath cauſed me in this Inſtance to partake, *Thou 'knoweſt, that I am not wicked.* Religion is with me 'an *inward* Thing; and if it were not, it could 'not have ſupported me, as it hath done, in the 'neareſt Views of the divine Tribunal. Were my '*worldly* Intereſt the Principle upon which I acted, 'I ſhould have *conformed* long ſince and ſhould do it 'immediately; and you are no Stranger to ſome 'Offers that have been made me. You know the 'Warmth and Tenderneſs of my Temper, and how 'liable it is to ſtrong Impreſſions. You alſo know 'the great Multiplicity of my Affairs; the Haſte 'with which I am frequently obliged to write, with-'out taking Copies of my Letters: And when theſe 'Things come to be laid together, I cannot pre-'tend to ſay, that I have always acted with that '*perfect Conſiſtency*, which I could have wiſhed. Per-'haps few Men can ſay it. My Views of the 'ſame Perſon, and of the ſame Things, may alſo 'have altered. But upon the whole, ſo far as I can 'judge and recollect, I have generally given but very 'little Cauſe for the Reflections, which have been 'caſt upon me; nor have I ever, in any Inſtance 'that I know of, acted a Part, which my Conſcience 'hath condemned as *inſincere*, or that it ſhould after-'wards on Reflection upbraid me with, as *diſhoneſt*. 'But I may, thro' an exceſſive Tenderneſs of diſ-'pleaſing, have left Men of different Opinions more 'Room to think me in their Sentiments, by my not 'oppoſing them, than I ought to have done. I may 'likewiſe in many Inſtances have ſeen, or thought I 'have ſeen, Things not to be *inconſiſtent*, which 'warm Men on one Side the Queſtion and the other,

'have thought to be ſo: And it is poſſible too, that in 'ſome of theſe Caſes, *they* may have thought *right*, tho' 'I believe in more, they have been on both Sides '*wrong*. I may have had more real Eſteem and Love 'for Perſons, in very different Views and Intereſts, 'than they (knowing the *Narrowneſs* of their own 'Hearts in theſe Inſtances) could eaſily imagine to be 'ſincere; and among theſe have been ſome of the *Me-* 'thodiſts. Beſides all which, a Diſpoſition to uſe ſome 'Forms of *complimental Expreſſions*, eſpecially in young- 'er Life, and to tell Perſons the good Things I thought 'of them and their Performances, may have expoſed 'me to Cenſure; tho' I may truly ſay, I have always '*inwardly* thought what I ſaid: For my Mind has 'never been in ſuch a State, but that I muſt have felt 'a ſenſible and memorable *Horror* for doing otherwiſe. 'Theſe Things may have given Advantages againſt me. 'The vaſt *Variety* of public Affairs, in which I have 'been concerned; which, with all my Tenderneſs, and 'a Deſire, as far as I honeſtly might, to pleaſe every 'one, I could not manage without diſpleaſing ſome, 'hath increaſed the Number of thoſe, who are offen- 'ded with me. The Acquaintance, and for a while 'Friendſhip, which I have had with ſome Perſons of 'the *Laity*, who have proved treacherous and infamous 'Perſons, hath been a further Snare; as the Friend- 'ſhip of *bad Men* always is. My refuſing to be blind- 'ly the *Tool of a Party*, and to go plumb into all their 'Meaſures, hath diſobliged no ſmall Number. When 'all theſe Things come to be traced in their ſeveral 'Streams and Combinations (together with what I 'have ſaid of my own acknowledged Infirmities, of 'which I am truly ſenſible) they will account for this '*ſtrange* Phœnomenon, at which you are ſurprized. I

'have

'all this while retained the Eſteem and Friendſhip
'of ſeveral Perſons of great Worth, by whom I have
'been moſt intimately known for many Years. I will
'tell you, in Confidence, that theſe Aſperſions are a
'*Croſs*, which GOD hath enabled me to bear with
'a *chriſtian* Temper; and He has really given me
'a Heart to *pray*, in the moſt affectionate Manner
'and every Day, for my Slanderers; and conſcien-
'tiouſly to abſtain from ſaying many Things, which
'I could have ſaid, to the Diſadvantage of many of
'their Characters. Theſe Things may perhaps be
'permitted, that I may not be *too much exalted* by the
'unreaſonable and extravagant Applauſes, I have
'ſometimes met with. I have a Perſuaſion in my
'own Heart, that if GOD continue my Life a few
'Years, many of theſe Things will die. I ſhall be
'made more *cautious* by them and more humbly
'ſeek that Wiſdom from GOD, which is neceſſary to
'*cut-off Occaſion* from ſome who ſpitefully ſeek it.
'I ſhall alſo, while they continue, have Opportuni-
'ties of exerciſing ſeveral Graces of the *chriſtian*
'Temper, which tho' concealed from human Eyes,
'have their Value in the Sight of GOD. And I may
'be made more deſirous of leaving a World, where
'I meet with ſo much Unkindneſs, for that, where
'Love will be perfected. I do, in the mean-time,
'empower and deſire you, when you hear any Thing
'to the Diſadvantage of my Character, to tell the
'*Reporters*, that I am not afraid that any Part of
'my Conduct ſhould be *canvaſſed*, if they will fairly
'hear my own Account of it, and prepare them-
'ſelves to pardon ſome Infirmities, which an honeſt
'Man, with my frank Temper and various Affairs,

'may fall into; but if they will condemn me unheard, 'I muſt appeal to a *higher Tribunal:* And in the 'mean-time, I will in the general appeal to thoſe, 'who have long and intimately known me, and on 'whoſe Sincerity, I could venture my Life.——While 'I am conſcious to myſelf that I act upon *chriſtian* 'Motives, I make little of the Cenſures of Men; 'but I would avoid *unneceſſary* Offence. In the midſt 'of all, my Soul *dwells at Eaſe in GOD*, and I 'find unutterable Pleaſure in a Conqueſt obtained 'over thoſe *Reſentments*, which are ready to riſe on 'ſuch Occaſions, but which, I can truly ſay, *are* 'crucified on the Croſs of Chriſt. GOD is teaching me 'good Leſſons, and exerciſing my Graces (alas! too 'low and feeble in Proportion to ſo much Cultiva-'tion) by ſuch Things as theſe; and I deſire to adore 'his Wiſdom and bleſs his Name in all. I am ſeek-'ing for Opportunities to *overcome Evil with Good.* '——In the Midſt of this Agitation, I thank GOD 'that I can ſay, It is not a very *great Thing* to me '(if I cannot ſay ſo chearfully as I ought, that it is 'a *very ſmall* one) *to be judged of Man's Judgment. The Day of the Lord is at Hand.* I had rather ſuffer 'many of theſe Injuries than offer *One.* It is my 'Deſire to behave under them, as becometh a *Chriſ-'tian* and to be made more watchful by them. Let 'but my Heart be with GOD; the Viſits of his Grace 'made to me, and the Proſpect of Glory preſented 'to my believing Eyes, ſo as to engage my more 'conſtant Purſuit; let but my Temper be becoming a 'chriſtian and miniſterial Profeſſion; and I hope other 'Things will impreſs me little.——I am a weak and ſinful Creature, but one who ſincerely believes

'the

'the Gospel; who could desire to spread the Savour 'of it, if possible, over all the World, and to bring 'the Power of it into every Heart, that it may grow 'humble and pure, benevolent and upright; and 'who heartily wishes every Thing opposite to the 'Gospel, might fall, *not by Might or Power, but by* 'the Spirit of the Lord. Nor am I much concerned, 'any further than the Honour of my Master is in-'terested in it, whether I go thro' *evil Report* or 'good Report. If any think me *a Deceiver*, GOD 'knows *I am true*. If any wish that I were *unknown*, 'I bless GOD, I have Reason to believe that I am 'well known to not a few, by Tokens which will 'never be forgotten.'——In some of his private Re-flections, he saith; 'These are the Favours of my 'GOD to me the last Year: And may I not also 'reckon in the Number of them, the *Opposition* I 'have met with, I think undeservedly, for Things 'well intended, and, I believe, for bearing a faithful 'Testimony to the Truths of the Gospel, which hath 'occasioned me many Enemies, and will, I doubt 'not, prove an Occasion of verifying my *Master's* 'Words, *Great is your Reward in Heaven.*'——These are some of his Sentiments on the Reflections thrown upon his Character and Designs; and who-ever attends to the Account he gives of his Temper, and Business, will easily see how *Malice, Prejudice* or *Ignorance* might graft Aspersions upon them.

He had likewise some Enemies from *his own House-hold.* It will not be wondered at, that a Person who had educated about *two hundred* young Men, should meet with a few in that Number, who behaved ill, and requited him *Evil for Good.* Some of them proved

proved wicked; and he humbly acknowledged before GOD in his private Reflections on ſuch a painful Circumſtance, 'That by a *falſe Complaiſance* he 'loſt much of his Authority over them; in conſe-'quence of which they grew worſe, and he was 'obliged to expel them.' As to others of them, he was not ſo well ſatisfied of their real Piety, and being hearty in undertaking the *miniſterial* Work, as to be able with a good Conſcience to recommend them. Some of them had embraced Tenets, which he knew would render them unacceptable to moſt *diſſenting* Churches; and therefore he could not recommend them to ſome, where they would have choſen to ſettle. Being therefore carried away with the Warmth of their Paſſions, and that Pride and Impatience of Controul, which is ſo often found in Youth, they charged their Tutor with treating them *unkindly*, tho' they were on many Accounts under great Obligations to him, and ſet themſelves to miſrepreſent his Character. Thus he laments his own Caſe; 'Some have thought themſelves injured, becauſe I 'cannot oblige them, at the Expence of my Conſci-'ence, by granting them *Teſtimonials*, which I know 'they do not deſerve; or by helping them into *Set-'tlements*, which would be unhappy to themſelves 'and the Congregations, which refer their Caſe to 'my Advice. For this Reaſon, imaginary Injuries, 'never complained of to me, were talked over and 'aggravated. My Conduct was continually watch-'ed over for evil: My Writings, Lectures, Sermons, 'Letters, Words, every Thing, were compared to 'find out *imaginary Inconſiſtencies*, and to charge 'them, as Inſtances of Diſhoneſty, Partiality, and

'what

'what not? When they went abroad they talked of 'theſe Things; and there were thoſe in *both Ex-* '*tremes*, who were ready to lay hold on any Story 'to my Diſadvantage. But this is my Comfort, 'that moſt of thoſe, who have been my *Pupils*, are 'my cordial and affectionate Friends: And I find all 'the tendereſt and moſt grateful Friendſhip from 'thoſe now under my Care. I am more and more 'confirmed in the Judgment I paſſed on thoſe, who 'are ſetting out in the Church; and am convinced 'that the Part I have acted, in the Difference I have 'made between them, hath been approved in the 'Sight of *Him*, to whom my final Account is ſoon 'to be rendered. In the mean-time, the longer I 'live, the leſs I am inclined to enter into *Debates*, 'which I have neither *Time* nor *Heart* for; and 'perhaps have been too indolent in tracing out in-'jurious Reports and too dilatory in making Remon-'ſtrances for ill Uſage. I have generally choſen the 'ſhorter Way; heartily to *forgive* and *pray for*, thoſe, 'from whom I have apprehended that I have receiv-'ed the moſt injurious Treatment; and to endeavour 'to *live* in ſuch a Manner, that they, who intimate-'ly know me, may not lightly *believe* Rumours to 'my Diſadvantage. Methinks the Lovers of *Man-'kind*, and the Lovers of *Chriſtianity* too, ſhould 'pardon each other ſome little Miſtakes in Conduct, 'and ſhould put the *gentleſt*, not the *harſheſt* Con-'ſtructions upon Things which may wear a *dubious* 'Aſpect. I will endeavour to bear theſe Things, as 'a *Burden*, which Providence is pleaſed to lay in 'my Way. I will *remember him*, who bore, in all 'Reſpects, infinitely worſe Uſage for me; and will

'com-

'comfort myſelf with looking forward to that Day, 'when every Calumny will be wiped-off; when *Omni-* '*ſcience* will atteſt, as it certainly will, the Integrity of 'my Conduct, and when thoſe evil Principles, which 'may in ſome Degree, and at ſome Times, leaven 'the Minds of good Men, will be all purged away.'

——With Regard to thoſe of his Pupils, who occaſioned the foregoing Reflections, I have great Reaſon to believe, that further Knowledge of the World and themſelves, convinced them, that they had acted wrong. I aſſuredly know, that *ſome* of them deeply repented of it afterwards; and particularly *One*, who a little before his Death, wrote his *Tutor* a moſt pathetic and friendly Letter, in which he largely confeſſed his own Guilt; laid open to him many of the ſly Arts, which had been uſed to hurt his Character, and, with all the Marks of Humility, Penitence and Affection, earneſtly deſired his Forgiveneſs and his Prayers *.

I

* It may not be amiſs to take Notice of an Aſperſion, which was thrown on the *Doctor*, a little before his Death; as if he had acted unfaithfully in the Guardianſhip of Miſs *Ekins*, Daughter of *Thomas Ekins*, Eſq; of *Cheſter on the Water*, in *Northamptonſhire*, one of his *Majeſty's Juſtices of the Peace* and the *Doctor*'s intimate Friend: Eſpecially as I have heard, that it had ſpread itſelf as far as *New-England*, where the Falſhood of ſuch a Charge could not ſo eaſily be detected. It will be a ſufficient Anſwer to ſuch a Calumny to ſay, that the young Lady, at the *Doctor*'s Deceaſe, was ſo ſenſible of his Integrity, that at her Requeſt, being then *eighteen* Years of Age, the *Lord Chancellor Hardwicke* appointed the *Doctor*'s Widow Guardian in his ſtead; that on her Attainment of her Age of *twenty one* Years, the whole Account of her Eſtate was carefully examined by her and met with her entire Approbation. This Lady is ſince married to the reverend Dr. *James Stonhouſe*, a Gentleman of a handſome paternal Eſtate, formerly a Phyſician of great Eminence at *Northamp-*

ton,

I have been larger upon this Part of the *Doctor's* Character than was, perhaps, neceſſary to illuſtrate and vindicate it: But probably ſome yet living may entertain Prejudices againſt him and againſt his Writings in Conſequence thereof. I was therefore willing to ſet it in its true Light; and to exhibit a noble Pattern of a *chriſtian* Behaviour, under ſuch Reproaches and Slanders, as many good and uſeful Men are yet ſuffering by, and the beſt, perhaps, moſt.

I ſhall only add, that he practiſed the Advice which he gave to others in ſuch Circumſtances, and did not 'ſuffer himſelf to be *interrupted* in his generous, 'worthy Courſe by the little Attacks of Envy and 'Calumny, which he met with in it. He was ſtill '*attentive* to the general Good, and *ſteadily reſolute* 'in his Endeavours to promote it; and he left it to 'Providence to guard or to reſcue his Character from 'the baſe Aſſaults of Malice and Falſhood, which, 'he had obſerved and experienced, will often, without a Perſon's Labour, *confute themſelves*, and heap 'upon the *Authors* greater Shame, or, if they are 'inacceſſible to that, greater Infamy, than his Humanity would allow him to wiſh them †.'

SECT

ton, and now Lecturer of *All-Saints*, in *Briſtol*: And it is at their united Requeſt I add, that they are ſenſible of their Obligations to the *Doctor*, and his Lady, for the Fidelity, Prudence and Friendſhip diſcovered by them in the Diſcharge of their Truſt, and that they retain the higheſt Veneration for the *Doctor*'s Memory. Thoſe who were beſt acquainted with the whole Affair, were ſo far from thinking that his Conduct ſtood in Need of any Defence, that they conſidered both his undertaking the Truſt, amidſt his various other Cares, and the Manner in which he diſcharged it, eſpecially in the Education of his *Ward*, as a ſtriking Inſtance of his Probity, Friendſhip and Benevolence.

† Riſe and Progreſs, &c. Ch. 28. § 9.

SECT. VIII.

His Piety *towards* GOD, *and his* Devotion, *as the Support of that, and every other Virtue.*

IT may truly be ſaid of Dr. *Doddridge*, as it was of *Socrates*, that his Life was *a Life of Prayer* *. We have already ſeen the Care he took to maintain a devout Spirit, and live near to GOD in early Life. He *held-on* this religious Courſe, and *grew ſtronger and ſtronger* even to the laſt. He made Conſcience of preſenting ſerious Addreſſes to GOD every *Morning* and *Evening*, whatever his Buſineſs and Avocations were, and often employed ſome Moments in the middle of the Day in the ſame Manner. That his Devotions might be more regular, copious and advantageous, and his Mind be kept in a devout Frame thro' the Day, he laid down a *Plan* for this Purpoſe, which I have Reaſon to believe he often reviewed in a Morning, as it always lay upon his Deſk †; and

* *Max. Tyr.* Diſs. 30.

† As this may be uſeful to ſerious Perſons, eſpecially *Miniſters*, who ought to be Men of *eminent* Devotion and Holineſs, I will here inſert it, in his own conciſe Manner. ' *Every Morning*, riſing ' and dreſſing, *meditate* —— on *Lord's Day*, the Concerns of the ' Church in general —— *Monday*, Rules for my own Conduct —— ' *Tueſday*, the Caſe of my Friends —— *Wedneſday*, Mercies received ' —— *Thurſday*, the Concerns of the Congregation —— *Friday*, ' evan-

and from thence it appears what Pains he took to keep up the Life and Ardour of Religion in his Soul. He was careful that his *firſt Thoughts* in the Morning and *laſt* in the Evening, ſhould, in a ſpecial Manner, be conſecrated to GOD. According to his Exhortations

' evangelical Views —— *Saturday*, my Relations —— each Day re-
' member ſpecial Hints ——— then *pray, renew my Covenant with*
' *GOD, read the Scriptures, ſing a Pſalm* ——— larger *Devotion*, re-
' verential; prepared for; Thoughts guarded in it; reflected upon
' afterwards. ——— *Buſineſs of the Day*; ſeaſonable, with good Inten-
' tions and Diſpatch. ——— *Recreations*, moderate, well deſigned.
' ——— *Providences, merciful*; thankful for Reaſon, Senſes, Health,
' Eaſe, Food, Raiment, Sleep, Friends, Life, Liberty, Safety, Ac-
' ceptance, Succeſs. ——— *Afflictive Events*; GOD's Hand, Deſign;
' ſubmit in all Things, great and ſmall; ſurrender all Comforts to
' him. ——— *Temptations*, foreſeen, obſerved, reſiſted; Preſence of
' GOD, Chriſt, Angels and Men; remembered for Caution. ———
' *Grace*, Dependance upon it, earneſtly ſought, to awaken holy Af-
' fections, thro' Chriſt, by the Spirit, frequent Ejaculations. ———
' *Thoughts* during Intervals, a general Command practiſed; Subjects
' of them, Morning-ſcripture; the laſt, the next, Sermon. ———
' *Diſcourſe*, innocent, uſeful, provided for. ——— *Evangelical Views*;
' bleſs GOD for Chriſt and the Spirit; daily exerciſe Faith in Chriſt,
' as Teacher, Atonement, Interceſſor, Governor, Example, Strength,
' Guardian, Forerunner. ——— *Avoid* Exceſs, Imprudence, Formali-
' ty in Prayers and Praiſes, eſpecially at Meals. ——— Repeat as
' above, *in the Evening*, and add Self-examination. Have I atten-
' ded to proper Buſineſs, improved Sermons or other Writings, watch-
' ed over Pupils? ——— Aſk the Proſperity of the Academy, Con-
' gregation, our Country; Reformation advanced; thy Kingdom
' come. ——— *My Relations*, Miniſter, Tutor, Domeſtic, Writer,
' Friend, Viſitant, Correſpondent. —— Liſt of *Friends* to be particu-
' larly prayed for. —— Perſons in the *Congregation*, according to their
' Circumſtances, unconverted, awakened, alienated, excommunicated,
' the various afflicted. Remember the Notes of laſt Lord's Day.
' ——— *Memorandum*, there muſt be an Enlargement of Soul to-
' wards

tions to others *, he ſelected ſome one *Verſe of Scripture* every Morning, to treaſure up in his Mind, reſolving to think of that at any time, when he was at a Loſs for Matter of pious Reflection in any Intervals of Leiſure. He found this as a Spring, from whence many profitable and delightful Thoughts aroſe, which he might not before ſee in that Connection and Force. It furniſhed him with Matter for devout Ejaculation, and prevented his Thoughts from being at the Mercy of thoſe various Trifles, which otherwiſe intruded upon him. He thought it of great Importance, and found it of much Advantage, to *renew his Covenant* with GOD, and make a freſh and ſolemn Dedication of himſelf, his Capacities, Time and Strength to his Service, every Morning; and eſpecially to ſpend every *Lord's Day-morning* in devotional Exerciſes, as the beſt Preparative for the public Services of the Day. He eſteemed *devout Meditation* an important Part of a Chriſtian's Duty, an excellent Means of fitting the Heart for Prayer, and an Exerciſe, which afforded great Pleaſure. 'Oh, *ſaith he*, how much delightful 'Enjoyment of GOD have I loſt, by neglecting oc-'caſional Meditation?' He reckoned a ſerious diligent Care in the Performance of *ſecret Prayer*, an Evidence and Support of real Religion; and ſtrongly re-

'vious to any remarkable Succeſs; and great Diligence in Prayer, 'and ſtrict Watchfulneſs over my own Soul, previous to any great 'and habitual Enlargement; and deep Humiliation muſt preceede 'both. When the Ground is thus prepared, great and good Fruit 'may ariſe from ſmall Seeds.——I find it never well in *Family-'worſhip*, when it is not ſo in *ſecret*; never well *abroad*, when it 'is not ſo at *home*; nor on *common* Days, when not ſo on the '*Lord*'s'. The better I pray, the better I ſtudy, &c.

* Riſe and Progreſs. Ch. 19. § 18.

recommended it to others, as a moſt powerful *Incentive* to every Duty, and the beſt *Relief* under the Fatigues and Afflictions of Life. Thus he addreſſed one of his Brethren; 'That Miniſter hath great Reaſon to ſuſpect the *Integrity* of his own Heart, who 'can pray with ſome Copiouſneſs, Affection and 'Pleaſure *with others*, and in ſecret can only find 'in his Heart to run over a few haſty, inattentive and 'cuſtomary Words, in ſuch a Manner, as he would 'be aſhamed to do, if any one of his Fellow-creatures was preſent. Guard againſt this, and eſpecially in the Evening; when the Fatigue, ariſing 'from the Labours of the Day, may expoſe you to 'particular Danger of it. As Prayer is the Food and 'Breath of all practical Religion, ſo *ſecret Prayer* in 'particular is of vaſt Importance: Inſomuch that I 'verily believe, that if a Man were to keep a particular and accurate *Journal* of his own Heart, but 'for one Month, he would find as real and exact a 'Correſpondence between the Temper of his Soul at 'the Seaſons of ſecret Devotion, and in other Parts of 'his Life, as we find between the Changes of the '*Barometer* and the *Weather**.' He often lamented the Tendency, which the Variety of his Cares, tho' moſt important in themſelves, had, to make him leſs ſerious, copious and fervent in ſecret Prayer, than he ſhould have been. Thus he expreſſed himſelf to his Friends; "I am often mindful of you in my Prayers; "tho' alas! I have ſo many Hurries of Buſineſs and "Interruptions, and ſometimes find ſo much Indiſpoſition in my own Heart for the Exerciſes of *Devotion*, and my Thoughts ſo much diſſipated by the 'Cumber

* Charge in Tracts. Vol. II. p. 7.

'*Cumber* of many Things, that truly, my Prayers are 'to be little accounted of. But the leſs capable I 'am of praying as I could wiſh, for my Friends and 'myſelf, the more need I have of their Remem-'brance. My great Deſire, even when I am at the 'worſt, is, that I may glorify GOD and promote the 'great Purpoſes of Religion. For that, I am honeſt-'ly labouring, tho' amidſt many Infirmities; and I 'hope not entirely in vain.'——'My Weight of 'Buſineſs does, in ſome Meaſure, rob me of the 'greateſt Treaſure I have in the World; I mean the 'Hours I would wiſh to ſpend in *ſecret Devotion*; 'without which there is no Sweetneſs, no Calm and 'Serenity of Mind, and therefore very little Capa-'city for managing Buſineſs. For ſo it is, tho' it 'may ſeem a Riddle, that when I pray and meditate 'moſt, I work moſt.'——In all his Addreſſes to GOD, he was large in *Praiſe* and *Thankſgiving*; eſteeming it a proper Expreſſion of Gratitude to GOD, a neceſſary and delightful Duty on other Accounts, and the Means of promoting habitual Chearfulneſs of Mind.——He carefully *watched* the Frame of his own Heart, and *recorded* the moſt important Particulars relating to it, that they might guide, warn, or encourage him for the future. It has been already obſerved, that he began to keep a *Diary* of his Life, when he was *fourteen* Years of Age: In this he noted the Buſineſs he had diſpatched; the Temper and Workings of his Mind, in the various Labours and Occurrencies of the Day, and particularly in his Acts of Devotion at home and abroad; what he had learned in reading, Converſation, or by his own Reflections; any remarkable Providences relating to himſelf

himſelf, his Friends or others, or to the Church of GOD. But in his latter Years, when nothing occurred, that deſerved to be recorded, he contented himſelf with ſome *particular Marks*, by which he could afterwards obſerve, what was the Frame of his Spirit, how he had performed his Devotions and ſpent his Days. By this Method very little Time was employed in making the particular Marks, and the End of a *Diary* was ſufficiently anſwered.——The *Warmth* and *Affection* of his natural Temper rendered ſuch Watchfulneſs particularly neceſſary to him, eſpecially in his Youth. Many Days of *Humiliation* and *Devotion* he employed in that Period to ſubdue and regulate his Paſſions, in which he happily ſucceeded.——When he found his Heart enlarged and warmed with devout Meditation on divine Subjects, he ſometimes committed his Thoughts *to writing*, and peruſed thoſe Meditations for his own Inſtruction and Comfort, at Times when he found his Thoughts rambling and confuſed. Several Specimens of this Kind the World hath already ſeen in his *Riſe and Progreſs of Religion.*

He was a careful *Obſerver of the Providences of GOD* to himſelf, his Family, Friends, and Country. He kept a *Regiſter* of the moſt remarkable Interpoſitions of Providence in his Favour. In this are recorded ſome ſignal Deliverances in his Childhood and Youth; the Recovery of himſelf, his Wife, Children and Friends from threatening Diſorders; and the Preſervation of his Limbs and Life in many hazardous Circumſtances. He takes particular Notice of the Goodneſs of GOD to him, in preſerving him from Harm, when, on the Day of the *Coronation of King George*

George II. he plunged himſelf into unneceſſary Danger, by going among the Mob to ſee the Proceſſion, and was thrown down from a Scaffold among the Horſe-Guards.——The Deliverance of his Houſe from being deſtroyed by Fire hath been taken Notice of in the Preface to the *Sixth* Volume of the *Family-expoſitor*; concerning which he writes; 'Well may it 'be ſaid, *Is not this a Brand plucked out of the burning?* A Fire was kindled among my Papers, which 'endangered the utter Ruin of my Affairs. Several Sermons, Papers, and Books were utterly conſumed. Every Thing elſe in my Study, and perhaps the whole Houſe, had ſoon followed it, had 'it not been for the Glance of an Eye, by which an 'oppoſite Neighbour diſcovered it. This gave me an 'Opportunity of reſcuing my Books of Accounts 'with my Pupils and my Ward, one Manuſcript-'volume of my *Family-expoſitor* (of which, there 'was not a Leaf unburnt, nor a Line deſtroyed, 'which had not been tranſcribed) and the reſt of 'the Original. The Danger was ſo extreme, that 'one Quarter of an Hour, if the Houſe had been 'ſaved, had almoſt undone me. I deſire to leave 'it upon Record, that I now have received this '*wonderful Mercy* from the Lord, and would conſider it as an *Engagement* to devote all I have to him 'with greater Zeal.' This Regiſter he reviewed on Days of extraordinary Devotion to preſerve his Gratitude and increaſe his Activity in the Service of GOD.——He traced all the Kindneſs of his Friends to him, and all the Concern for the Support of Religion, which he obſerved in them or others, to *the Hand of GOD*, who put ſuch Things into their Hearts.

Hearts. He likewiſe acknowledged it in his afflictive Events, in the Death of his Friends, the Attacks made upon his Reputation, and his Diſappointment in ſome of his Schemes of Uſefulneſs: And his frequent Language was, 'My God is humbling me, 'and I need it; Oh, that it may quicken me like-'wiſe!'——It was cuſtomary with him, when he recorded any important and inſtructive Occurrence, to add what *Leſſons* it was adapted to teach and he was deſirous to learn from it; that when he reviewed it afterwards, his Attention to thoſe Inſtructions might be renewed, if the Impreſſion, which the Occurrence made at the Time, ſhould be worn-off. Many Inſtances of this prudent Care might be given. The following Extract from his Papers may ſerve as a Specimen. 'Falling into Converſation with ſome '*Perſons of Rank*, who appeared to be profane and 'earthly, it imprinted on my Mind, and may I ever 'retain it, a deep Senſe of the *Vanity* of Life, when 'not governed by *Religion*. I heartily pitied them; 'and was truly ſenſible of my Obligations to God, 'who has in ſome meaſure formed me to ſweeter 'Pleaſures and nobler Expectations.' The Affair of *Connell* mentioned *Sect.* IV. is another remarkable Inſtance of the ſame Kind.

He had a high Idea of *the Efficacy of Prayer*. He had ſeen ſo many glorious Effects following it, when there was little Hope from human Wiſdom and Power alone; he had read ſo many *well-atteſted Inſtances*, in which God had conferred ſingular Honour and Favours upon his *praying* Servants, and found his own Spirit ſo much improved and animated by Devotion, that he reſolved to *continue inſtant in Prayer*.

I have Reaſon to believe, from ſome Hints in his Diary, that beſides his *ſtated* Devotions, he ſeldom ſet himſelf to ſtudy, compoſe, or write Letters of Importance, without previous Prayer. Before he went to viſit Perſons, whom he ſuſpected to be in an unconverted State, who were dangerouſly ill, in ſpiritual Diſtreſs, or mourning the Death of their Friends, he *aſked Wiſdom of GOD* to conduct his Converſation and Prayers with them, in the moſt uſeful Manner. It was obſerved above, that in early Life, before he went *Journies*, he ſpent ſome time in ſerious Reflections, on the various Scenes, Labours, Temptations and Dangers, thro' which he was likely to paſs, and ſpread them before the Lord; and after his Return, reviewed the ſeveral Stages and Events of his Journies with ſuitable Devotion. To this may be added, that when he travelled with any of his *Pupils*, or intimate Friends, he was ſolicitous that his Converſation with them might be *edifying*. He endeavoured to lead them into pious, uſeful Reflections on the various Objects and Occurrencies of their Journey. To prevent the Stagnation of good Diſcourſe, each of them mentioned ſome *Text of Scripture* at their Entrance on every particular Stage, which was to be the Subject of their Meditation and Diſcourſe by the Way. Once, before he entered on a long Journey of ſeveral Weeks, he drew up a ſhort *Plan*, how a Journey might be *religiouſly* conducted; and communicated it to his Fellow-travellers. Thus was he deſirous to lead them forward with him in his Journey to the heavenly World.——It hath likewiſe been obſerved above, that he kept the Returns of his *Birth-day*, and *New Year's-day* with peculiar Solemnity; and I will now inſert ſome *Specimens* of his Reflections and Reſolutions on thoſe Days.

'*June*

'*June* 26, 1728, Since GOD hath been pleaſed to 'ſpare my Life, and bring me to another remarkable 'Period of it, I do hereby, with the greateſt Solem-'nity, 1. Acknowledge his Goodneſs in continuing 'it to me. It hath been conducted and ſupported 'by wonderful Mercy; and I leave it upon Record 'to his Glory, that hitherto *the Lord, my GOD, hath* '*helped me.* 2. I confeſs my Guilt and Unworthi-'neſs, which I have been recollecting and lamen-'ting before him, and humbly caſt myſelf on his 'forgiving Mercy, and on the powerful Mediation 'of my bleſſed Redeemer, as the only Things, which 'can give me Foundation of Hope. 3. I would 'thankfully and chearfully renew the Dedication of 'myſelf to his Service, and would humbly reſolve, 'by his gracious Aſſiſtance, to ſpend the next Year 'of my Life in more ardent Devotion, in more im-'portant and reſolute Studies, in more vigorous At-'tempts for public Uſefulneſs, than I have ever yet 'known. 4. I humbly refer to him the Diſpoſal of 'all Events; particularly to determine as to the Con-'tinuance of my Life. I think, if I have any Reaſon 'to deſire it may be lengthened out, next to ſecuring 'brighter Evidences of my Title to eternal Glory 'by my faithful Obedience, it is, that I may be 'able to do good in the World. O my GOD, ac-'cept of my Humiliations and my Vows. Grant 'me thy favourable Preſence in Life and Death, and 'chuſe for me what Thou pleaſeſt; for I am fully de-'termined, that, from this Time forward, I will have 'no Will of my own in Oppoſition to thine.'

On another of theſe Days, having laid down a Plan of *Study*, *Buſineſs* and *Improvement of Time*, he adds,

'I am far from imagining, that by ſuch a Manner 'of ſpending my Time, attended with the moſt di- 'ligent Care to avoid all Kinds of Evil, both of 'Fleſh and Spirit, I can recommend myſelf to the 'divine Favour, and procure the Pardon of my Sins, 'without the Mercy of GOD and the Blood of the 'Redeemer; but by ſuch a Conduct I hope I may 'glorify Him, promote my Uſefulneſs in Life and ſo 'ſecure the Tranquillity of my own Soul; and, if I 'am enabled to do this, I think I need not be very 'ſolicitous about any Events of Life which may be- 'fall me; but may chearfully reſign myſelf to that 'gracious Providence, which I have found hitherto 'ſo ready to take Care of me. O GOD, *Thou* art 'Witneſs, *this Day* is Witneſs, and *this Paper* is Wit- 'neſs, that I am heartily grieved for all the In- 'ſtances, in which I have offended Thee, and that 'it is my ſincere Deſire to return to Thee, in the 'Way of Repentance, Faith and holy Obedience. 'May I be kept near to Thee, from the Beginning 'of the Year, to the End thereof, if thy Providence 'ſees fit to continue my Life! May I from this re- 'markable Day date the moſt happy Change in my 'Temper and Behaviour, that I may be as active in 'the Buſineſs of Life, as I have been negligent and 'remiſs; and do as much to pleaſe and ſerve Thee, 'as I have in Time paſt, done to offend Thee! Or 'if I die, may I *die to the Lord*, and get above *this* 'Body of Sin and Death, which has long given me 'ſuch painful Exerciſe!'

His Reflections on another *Birth-day* are theſe; 'Having, thro' amazing Mercy, compleated *another* 'Year of my Life, I have been recollecting the Good- 'neſs

'neſs of my GOD to me. How ſhall I excite, how 'ſhall I expreſs, the Senſe I ought to have of it? 'Bleſſed, for ever bleſſed, be the Name of the Lord! '*In his Name would I rejoice all the Day long*, and 'ſet up my Banners with unutterable Pleaſure. I 'have been praiſing him, and would praiſe him, 'that he hath made me a *Man*, a *Chriſtian*, a *Mi-'niſter*, a *Tutor*, an *Author*; and hath heaped num-'berleſs Bleſſings upon me under theſe Characters, 'and as a *Huſband*, a *Father*, and a *Friend* alſo. Late 'Mercies, by no means to be forgotten, are, great 'Aſſiſtance in my Miniſtry, wonderful Communica-'tions of Light and Love to my Soul, eſpecially in 'ſome Inſtances of ſecret Meditation; carrying me 'on thus far with my *Family-expoſitor*; raiſing up 'ſome hopeful Youths, who are now juſt appearing 'in the World; adding to me the Friendſhip of ſome 'excellent Perſons, and giving me to ſee the Proſpe-'rity of his Goſpel, in ſome remarkable Inſtances, 'both at home and abroad. Theſe Things impreſs 'my Heart. Oh, may they melt it more and more 'in Love! My GOD, I own thy Goodneſs. I record 'it, that I am *thine*. Thou, that knoweſt my Heart, 'knoweſt, that thy Service is the Delight of my 'Days. Eternal Praiſes to thy Name for it! *My 'Times are in thy Hand*. To Thee do I chearfully 'refer it, whether I ſhall end the Year now begun, 'in thy Service on Earth, or in thy Preſence in 'Heaven. I leave my Soul with Thee thro' *Chriſt*, 'and having done that, find no Difficulty in commit-'ting all my temporal Intereſts to Thee, and intruſ-'ting Thee with all my relative Concerns.'

'*Jan.* 1, 1726-7. Laſt Night I was ſeriouſly re-
'flecting upon the Year which I am come to the
'Concluſion of; and I now look forward to the Year
'which I am entered upon. I ſee many *Neceſſities*,
'which can only be ſupplied by divine Bounty;
'many *Duties* which I ſhall be utterly unable to per-
'form without the Communications of divine Grace;
'and many uncertain *Events*, which I cannot make
'myſelf eaſy about, any other Way than by refer-
'ring them to the divine Care. Nothing therefore
'can be more reaſonable, than to renew the *Dedica-*
'*tion* of myſelf to the Service of GOD this Morn-
'ing. Accordingly I have done it in ſecret Prayer;
'and, in order to confirm the Impreſſion of it upon
'my Heart, I now repeat it by the Writing of my
'Hand. To Thee, O glorious and eternal GOD, the
'Creator, Preſerver and Ruler of all; to Thee, the
'invariable Father of Lights, and over-flowing Foun-
'tain of all Good, do I devote my unworthy Soul.
'In Dependence on the Atonement and Interceſſion
'of thy dear Son, and on the powerful Aſſiſtance of
'thine almighty Grace, I humbly renew my Cove-
'nant with Thee. *I call Thee to record upon my Soul,*
'that I am grieved and aſhamed to think how wretch-
'edly I have been alienated from Thee; and I do
'now ſeriouſly determine, that I will endeavour in
'every Action of Life, to approve myſelf in thy
'Sight, and to behave as thy faithful Servant. To
'Thee do I conſecrate all that I am and have, all my
'Time, worldly Poſſeſſions, the Powers of my Soul
'and the Members of my Body. And, becauſe it
'may be of uſe to ſpecify ſome Particulars compre-
'hended in this general Engagement, I would eſpe-
'cially

'cially reſolve, to be more careful in the Improve-
'ment of my *Time*, to redeem it from unneceſſary
'Sleep, uſeleſs Viſits, impertinent Diſcourſe, idle
'Speculations, Negligence in Buſineſs, exceſſive Re-
'creations; and to watch over my Actions, Words,
'Thoughts and Affections, anſwerably to theſe En-
'gagements. I will endeavour to conquer Pride in
'my Heart, and with the moſt vigorous Reſolution,
'reſtrain all the Appearances of it. I will endeavour
'to behave with conſtant Kindneſs and Complaiſance,
'Prudence and Gravity. I will labour after greater
'Ardour in *Devotion*, and uſe all proper Means to
'attain it; eſpecially preparing my Heart, praying
'for the Spirit, keeping up ejaculatory Prayer and
'uſing the Aſſiſtance of Scripture. I will be watchful
'for Opportunities of *doing Good* both to the Bodies
'and Souls of my Fellow-creatures, and conſider all
'my Time and worldly Poſſeſſions as given me prin-
'cipally for this Purpoſe. In Subſervience to theſe
'general Reſolutions, I would particularly engage,
'to maintain a conſtant Dependence on thy Grace
'and frequent Self-examination; to record remark-
'able Appearances, and to recover from the firſt De-
'clenſion. I beg that thy Grace may enable me to
'fulfill theſe Engagements. All the unknown Events
'of the *Year*, do I put into thy Hands; leaving it to
'Thee to determine, whether I ſhall be healthy or
'ſick, rich or poor, honoured or diſhonoured, ſur-
'rounded with Friends or deprived of them; ſucceſs-
'ful in Buſineſs, or incapable of it, or diſappointed
'in it; in a Word, whether I ſhall live or die: Only
'let me be thy Servant. Whitherſoever Thou lead-
'eſt, I will follow; whatſoever Thou takeſt, I will

'reſign; whatſoever Thou layeſt upon me, I will patiently bear. Only let *thy Grace be ſufficient for me*; and then, call me to what Services or Sufferings Thou pleaſeſt.'

'*Jan.* 1, 1727-8. I have been reviewing and renewing the Surrender I made of myſelf to GOD, this Day *twelve-month*. I have formed my Rules for Devotion, Self-examination and a pious Life in a more particular Manner, than I had before done; and I do by this Writing, ſolemnly renew my Conant with GOD; and determine, by his Grace, that I will maintain, as far as poſſible, a conſtant Senſe of GOD upon my Soul, from Day to Day and Hour to Hour; and that not a *Day* nor an *Hour* of this *new Year* ſhall be entirely thrown away. I know not what this Year may bring forth. Thou mayeſt perhaps remove me to ſome Settlement, where I ſhall have greater Opportunities of Service; and to this Proſpect, I would give up all my delightful Enjoyments here. On the other Hand, if Thou ſhalt diſappoint any of the Schemes that are or may be formed for this Purpoſe, I ſhall chearfully continue here, or follow where-ever thy Providence ſhall lead; tho' it be ever ſo contrary to my preſent Views and Inclinations. Nay, ſhouldſt Thou ſee fit to remove me by Death this Year, as Thou haſt many of my Friends the laſt, I will by no means diſpute thy wiſe and gracious Diſpoſal. Behold, thy Servant is in thy Hand; *do with me as ſeemeth good in thy Sight*. Only ſecure me from falling into Sin, and violating my Engagements. Keep me thy faithful Servant, and chuſe, as Thou pleaſeſt

'ſeſt, in what *Condition*, in what *Place*, in what
'*World*, I ſhall ſerve Thee.'

'*Jan.* 1, 1733-4. I took ſome Time for extraordi-
'nary Meditation and Prayer this Day; in which I
'endeavoured to conſider myſelf as the *Steward of*
'*GOD*, and ſhortly to give *an Account*; the Subject
'I had been inſiſting upon in public. I charged my-
'ſelf before him, with the many *Talents* I have re-
'ceived from his Hands, and humbled myſelf before
'him for the Miſimprovement of them. Particu-
'larly, *the Powers of my Soul*; that my *Underſtanding*
'hath been no more cultivated, no more employed
'in the Contemplation of the higheſt and nobleſt
'Objects; that my *Memory* hath been ſtored with ſo
'many Trifles; that my *Affections* have been fixed
'too fondly upon Things ſeen and temporal, but
'cold and dead to my Father and GOD, to my dear
'Redeemer and to that eternal State of Glory, which
'is ſo well worthy my moſt ardent and vigorous Pur-
'ſuit; that my *Conſcience* hath been no more reve-
'renced and conſulted, as the Vicegerent of GOD,
'and that the Dictates of it have been in ſo many
'Inſtances over-borne.——As to my *bodily Powers*,
'I humbled myſelf before GOD, that my *Senſes* have
'not been more the Means of leading me to admire
'that GOD, who formed the Organs in ſo ſurprizing
'a Manner and hath ſo uitably adapted them to
'the external Objects, with which I am ſurrounded;
'that my Eyes and Ears, my Hands and Feet have
'been no more employed for him; eſpecially that
'my *Tongue* hath been ſo often ſilent, when his Glory
'and the Inſtruction of others have been concerned.
'——As to my *Poſſeſſions*, I lamented that they have

'no more regarded as coming from GOD, nor more 'carefully employed for his Honour and Service: '——And as to my *Influence and Authority over others*, 'that I have not duly improved it for his Glory and 'their Benefit.——I lamented the Miſpence of *my 'Time*, and Neglect of many extraordinary as well 'as common Advantages of doing and receiving 'Good.——I owned the divine Goodneſs in many 'merciful Providences and Viſits of his Grace; and 'that, notwithſtanding my Defects, I had a comfor-'table Reflection on many Days and many Duties, 'in which I hope he accepted my Labours. It is 'my Deſire to return to him from my Wanderings, 'and to give myſelf more faithfully to his Service. 'The Communion I have had with him this Day, 'in reading, ſecret Prayer and other Duties, eſpe-'cially in public Worſhip, is a Token for good that 'I ſhall do ſo; as ſuch I accept it, and humbly adore 'the Name of GOD for it.'

'*Jan.* 1, 1743-4. My Soul was early employed 'this Morning in Aſpirations after GOD. I reckon-'ed up, as well as I was able, the *temporal* Mercies 'he beſtowed upon me the laſt Year. In the Liſt 'of *ſpiritual* Mercies, I reviewed Opportunities for 'religious Improvement, growing Love to GOD, Sub-'miſſion to his Will, a more proſperous State of Soul 'than hath commonly been known by me in former 'Years; and an Indifference to all worldly Views, 'when compared with thoſe, of building up the Church 'and glorifying the Name of GOD in it. In reflecting 'on the *Returns* I had made to GOD the laſt Year, I 'found Cauſe for Humiliation, eſpecially in three 'Reſpects; that Converſation had been no better im-'proved;

'proved; that I had not been more diligent in viſiting and inſpecting my Flock, and that I had not been more exact in Evening-devotions. I alſo found Reaſon to blame myſelf for too long an Interruption of religious Inſtructions to my Children and Pupils: Yet I was perhaps, in no former Year, more frequent with Regard to ſome of theſe Duties. I ſtill want, greatly want, much more of the Love of GOD in my Heart to rectify theſe Things'.

'*Jan.* 1, 1746-7. Having been ſeriouſly reviewing the Events of the laſt Year, my Mercies, Afflictions, Succeſſes, Diſappointments and Infirmities, I am now laying a Scheme of Buſineſs for the next Year. I deſire to form all my Schemes with an humble Senſe of the great Uncertainty of Life, of my Dependence upon GOD, and with Reſignation to his Will, to cut ſhort the Reſidue of my Days, whenever it ſhall ſeem meet to his infinite Wiſdom. Only I deſire, that, while I am continued, I may be found *ſo doing*, employed as the Purpoſes of his Glory and my own Uſefulneſs ſhall require. ——Theſe are the Projects I form: I form them for GOD. May he mercifully forgive my former Trifling! May he graciouſly accept my ſincere Purpoſes for his Service; and whenever he is pleaſed to take me away, may he raiſe up ſome more valuable Inſtruments, for the Honour of his Name and Goſpel among us, who may out-do my Schemes, as much as they have too frequently done my Execution.'

In the Account given above of his Settlement at *Northampton*, the Manner in which he propoſed to

keep private Days of *Faſting, Humiliation and Prayer* was mentioned. He choſe thoſe Days for that Purpoſe, which were ſet apart for his *devotional Lectures*, and which his *Pupils* employed in the like Exerciſes. I find him often lamenting, how much he was interrupted in his Converſe with God on thoſe Days; and ſo many Cares and Avocations broke-in upon them, that he could not purſue his Plan ſo conſtantly and regularly as he intended. But, looking upon thoſe Cares as a Reaſon why he ſhould contrive, if poſſible, to be more intent and large in devotional Exerciſes, eſpecially as they too much hindered him in his daily Devotions, he determined, in the latter Years of his Life, to ſpend a conſiderable Part of thoſe Days in the *Veſtry* of his Meeting-place; as he could there be free from Interruption and uſe his Voice without Inconvenience. How his Time and Thoughts were employed there, the *Reader* will ſee by ſome Extracts from his own Accounts of it. I ſhall beg Leave firſt to introduce one inſtructive Memoir, which confirms the Reaſon given for his Attention to thoſe Exerciſes.

'*March* 4, 1748-9. A Variety of Events, which 'have lately happened, hath been the Means of 'throwing me very much off my Guard and pre-'venting that *Self-government* and *Enjoyment of GOD*, 'which I have frequently maintained, and in which 'I have been much happier than I now am. I have 'perceived the ſenſible Withdrawings of the Spirit 'of God from me, owing to much Company, which 'broke-in upon my Morning and Evening-devotions, 'and brought upon me a Habit of trifling; ſo that 'I have felt little of lively Devotion, and been de-

'fective

'fective in ſome Parts of paſtoral Duty. My Heart 'ſmote me for this in the Morning; and I determin- 'ed to keep ſome particular Hints of its Frame, that 'I may judge how I proceed. My firſt Reſolution, 'in order to mend it, was to carry it directly to *the* '*Throne of Grace*, to complain of it there, and im- 'plore divine Influences, to correct what is amiſs and 'keep it better for the future. I begged to be led 'into the Cauſe of my Declenſions; and I left the 'Matter with the Lord to quicken me and comfort 'me in his own Seaſon; and in the mean Time 'expreſſed my Deſire of waiting, tho' in the leaſt joyful Frame, till he ſhall be pleaſed to return; 'only deſiring that I might wait *in the Poſture of* '*Service*, and that, if I ſhould enjoy ever ſo little, 'I might do all in my Power for my GOD. My Care- 'leſſneſs in Self-examination was an Evil, which 'alſo occurred to me in Reflection. I formed ſome 'good Reſolutions with Regard to theſe Particulars. 'But when I conſider how many of my good Reſolu- 'tions have, as it were, died in *embryo*, I have been 'full of Fear, leſt theſe ſhould do ſo too. To pre- 'vent this, I would renew them in the divine 'Strength, and in that Strength would puſh them 'forward as faſt as I can; remembering that a Man 'of *forty ſeven* is to count upon very little Time 'before him. On the whole, it hath appeared to 'me, upon the moſt attentive Survey, that I do in- 'deed *love the Lord Jeſus Chriſt in Sincerity*, and that 'my Soul is ſafe for Eternity, ſhould I be ever ſo 'ſuddenly ſurpriſed into it: But that there is much 'to be lamented and much to be corrected, or I ſhall 'loſe much of that Reward, which I might elſe have

'ob-

'obtained, and much of that Bleſſing upon my Endeavours to do good, which I might elſe have expected: That if I ſhould go on to trifle with the bleſſed GOD, as in ſome Inſtances I have done, particularly by putting-off ſome Services, to which he calls me, on ſlight Pretences; and indulging to ſo much Idleneſs and Irreſolution with Regard to the Evening and its Devotions, I may probably be chaſtened and wounded in the tendereſt Part.'

'*June* 2, 1750. After my *devotional Lecture* I retired to the *Veſtry* and endeavoured to prepare my Soul for the Work before me. I earneſtly implored divine Aſſiſtance: Then reviewed my late Conduct and ſtruggled hard to humble myſelf deeply before GOD, which, bleſſed be his Name, I did. I reviewed the Dealings of GOD with me, confeſſed my Sins before him, earneſtly deſired the warmer Exerciſes of divine Love; renewed, with great Sincerity, the entire Surrender of myſelf to GOD, and thought with unutterable Delight on the Counterpart of the Covenant, that he is *my GOD*; reſolved in his Strength rather to die, than to deal unfaithfully with him. Neither Life nor even Heaven appeared deſirable, but as for his Sake, to ſerve and enjoy him. I read ſome Paſſages of Scripture, eſpecially the latter End of *Romans* viii. and ſome devout *Hymns*. I then prayed for temporal and ſpiritual Bleſſings for myſelf; and made earneſt Interceſſion for my dear Flock, for each of my Children, Pupils and ſelect Friends by Name. I alſo interceded with growing Fervour, for the Propagation of the Goſpel abroad, and the Advancement of it in my own Country. I then ſpent ſome time in

'pro-

'projecting further Schemes for the divine Honour.
'A Storm of *Thunder* riſing, I had ſome delightful
'Views in reading *Pſalm* xxix. I then ſet myſelf to
'a ſolemn Act of Thankſgiving, with which I con-
'cluded theſe retired Devotions. And I muſt record
'it, to the Honour of divine Grace, that I never en-
'joyed more of GOD in my whole Life, than in the
'Compaſs of theſe *five* Hours. Oh, how wanting
'have I been to myſelf that I have no more ſought
'ſuch *Feaſts* as theſe! Cares lay in Ambuſh for me
'at home, from which, I had great Reaſon to rejoice
'that I had ſo long eſcaped.'

September 1, 1750. I had long expected and wiſhed
'for this Day, hoping for much Pleaſure and Advan-
'tage from it. I purſued my former Plan, and found
'a delightful Mixture of Gratitude and Humility in
'my Heart. I renewed my Covenant with GOD,
'thro' the Blood of his Son; rejoiced in it, and en-
'deavoured to impreſs my Soul with this Thought,
'that it was thro' the Efficacy of *Chriſt*'s Blood, that
'this bleſſed Privilege was allowed me. I was em-
'ployed near an Hour in praying for the Intereſt of
'Religion in the World, and a Bleſſing on our own
'Land, lamenting the Sins of the Public with ſome
'Affection, and praying with ſome Zeal for the avert-
'ing deſerved Judgments, and the Revival of Religion.
'I bleſs GOD, that this Day hath been obſerved.
'The Work in which I have been employed, and
'the Goodneſs of GOD in ſo remarkably manifeſt-
'ing himſelf to me, and making me ſo happy, do
'certainly greatly increaſe my Engagements to holy
'Diligence in my Walk with GOD and miniſterial
'Duties, in the Care of my People and Pupils, my
'Children

'Children and Servants; nor will my Cries for his 'holy Spirit be vain.'

'*October* 5, 1750. With great Reliſh did I think of 'this Day before its Approach. It was late before I 'reached my *Aſylum*, the *Veſtry*. In purſuing my Plan, 'I reviewed the Memoranda of the laſt Month and 'ſaw much Cauſe for Thankſgiving and to mingle Hu'miliation with it; Thankſgiving, eſpecially for Aſſi'ſtance in my public Labours, which, thro' Grace, have 'been this Month animated and pleaſant: But I had 'Reaſon to be humbled, that I had diſpatched much leſs 'Buſineſs in my Study, than I ſhould have done; and 'that there had been too great a Neglect of the private 'Care of my Congregation. For this I humbled my'ſelf before GOD, while I acknowledged his Mercy. 'I found particular Reaſon to praiſe him for ſome 'Favours to me with Regard to the *Academy* and '*Congregation*; the Proſpect of Succeſs in ſome of my 'Schemes for his Glory; the Riſe of the *Society for* '*promoting religious Knowledge among the Poor*, and 'the Prevention of ſome *Party-ſchemes* from taking 'Place. During theſe Exerciſes, I felt a holy Joy in 'GOD in the Views of Heaven, and Hope of ap'pearing with Acceptance in the Preſence of my 'Judge at laſt. I ſpent a whole Hour in the de'lightful Exerciſe of *Interceſſion*; with great Ferven'cy pouring out my Soul before GOD, for the World 'and the Church; loſing what was particular in what 'was general, upon truly chriſtian and catholic Prin'ciples, GOD is Witneſs. Before I entered on what 'was peculiar to the Deſign of the Day, I ſet myſelf 'to contemplate the Sufferings of *Chriſt*. I had a 'delightful Survey of them, and was enabled to re'joice in his Triumph and Glory, and anew to de-

'vote

'vote myſelf to him, as not my own, but *bought* '*with a Price.* I found my Heart inflamed with an 'earneſt Deſire of *acting* for this Saviour, and aſked 'of GOD Wiſdom and Reſolution for this Purpoſe. 'In the cloſe, I was taken up with admiring and 'adoring redeeming Love, and in bleſſing GOD for 'that Communion, which I had this Day enjoyed 'with him. He hath been with me of a Truth; 'he hath heard the Language of my Heart as well as 'my Voice; and I leave it upon Record, that I have 'a chearful Expectation of his Bleſſing, and hope to 'have new Matter of Praiſe, as to Manifeſtation of 'divine Love to my Soul and miniſterial Succeſs, 'before another of theſe Days returns. I ſaw with 'Regret my Time for this Exerciſe was ended: I left 'the Feaſt with an Appetite, and my Soul ſaid, *It is* '*good to be here. Bleſſed be the Lord GOD of Iſrael,* '*from henceforth, even for ever! Amen.*

'*May* 4, 1751. My Heart was, I truſt, upright with 'GOD in all the Duties of the Morning both in 'Secret and in the Family. In my Retirement at 'the *Veſtry*, I made it my firſt Buſineſs to pour out 'my Soul before GOD, which I did with great Free-'dom and Enlargement, ardently longing for more 'of his Spirit to ſanctify and quicken me. I devoted 'myſelf to GOD in my various Relations, with warm 'Reſolutions for his Service, and laid all my Views 'and Comforts at his Feet. What was moſt parti-'cular in the Exerciſes of this Day was, that upon 'reviewing ſome Accounts of the Temper of my 'Mind many Years ago, I obſerved and reflected 'upon the ſad, inconſtant State in which it was for 'ſome time in my Youth. I confeſſed thoſe parti-

'cular

'cular Sins and all my Sins, with very low and aba-
'ſing Thoughts of myſelf. I did in ſome meaſure
'*abhor myſelf and repent, as in Duſt and Aſhes.* And
'being filled with Shame and Confuſion of Face on
'Account of them, I took ſome Time to humble
'myſelf more ſolemnly before GOD for them; in-
'treating his Mercy to pardon what is paſt, and the
'ſanctifying Influence of his Grace more fully to re-
'new my Soul; beſeeching the Lord, not to blaſt
'my Labours on Account of them, as I have deſerved;
'praying that I may bear them in Remembrance
'while I live, in every future Circumſtance of Life.
'I was much affected to think, that, notwithſtand-
'ing them, GOD ſhould honour me as an Inſtrument
'of ſo much Uſefulneſs. Among other Mercies, I
'thankfully acknowledged divine Goodneſs, that I
'had been enabled ſo faithfully to execute that Part
'of my Scheme, of viſiting Families and converſing
'with them on religious Subjects; and prayed for
'every Family and Perſon I had viſited with this View,
'as their Circumſtances required. I then formed ſome
'Purpoſes for ſerving GOD and promoting his Glory,
'which I turned into Prayers, aſking of him Pru-
'dence and Reſolution to fulfill them. I particular-
'ly aſked for myſelf more of the Spirit of Prayer,
'and a Heart more devoted to GOD than ever. I
'was ſo delighted with my Nearneſs to GOD that I
'was loth to break-off. I was comforted in the Re-
'view of my Work, that my Prayers had been
'ſolemn, ſincere and deliberate; tho' not attended
'with ſuch a Fervour of Spirit, thro' the whole Ex-
'erciſe, as I have ſometimes felt at theſe Seaſons.
'I left the Place with a chearful Perſuaſion, that my

'Prayers

'Prayers were heard, and that I ſhall *ſee the Out-*
'*goings of my GOD and my King in his Sanctuary.*
'Adored be the condeſcending GOD, who gave me
'ſuch a Meeting in them! Oh, *when ſhall I come*
'*and appear before him* again?'

I will only add another Specimen; which may be ſerviceable to the devout and lively *Chriſtian*, by ſhewing him, that ſuch delightful Intercourſe with Heaven is not *always* to be expected, even when the greateſt Care is taken to ſecure it; but that neceſſary worldly Buſineſs, bodily Diſorders, or growing Infirmities may interrupt or leſſen it.

'*June* 1, 1751. Having had more than ordinary
'Work ſome paſt Days, and being extremely low,
'my Devotions were this Day ſtrangely mingled,
'and ſadly interrupted; and upon the whole, it was
'the moſt uncomfortable Day of this Kind, that I
'ever ſpent: So that in reflecting upon it, I was
'tempted to think, that my Time would have been
'more profitably employed in the uſual Buſineſs of
'the *Family* and *Academy*, than in this Retirement.
'I was fearful, that my Deadneſs this Day might be
'owing to the divine Diſpleaſure againſt me, for
'having been more diſſipated and negligent than
'uſual, in my Devotion and Conduct. Truly, ſecret
'Devotion hath ſuffered a great deal, amidſt the many
'Cares and Hurries, the unſeaſonable Hours, the
'Viſits and Company of late Days. It ſeemed juſt
'in GOD to diſappoint my Expectations from this
'Day, that I may learn *Caution* for the future, eſpe-
'cially in the Scenes thro' which I am going to paſs
'in my intended Journey. My Thoughts were more
'diſtracted and wandering than I ever before experi-
'enced

'enced on thoſe Days. I had many Mercies to aſk 'for myſelf, and for others, particularly for my 'Pupils, who are going out into the Church: Yet I 'felt a Barrenneſs and Deadneſs of Heart, as if all 'theſe Things were nothing to me. My Thanks-'givings and Interceſſions were really ſo unlike thoſe 'I have ſometimes offered, with all my Heart and 'all my Soul, that I hardly know how to call them 'Prayers. I hope and believe, upon the whole, that 'this was chiefly owing to the Weakneſs of my 'Frame and the Dejection of my Spirits. Never-'theleſs I thought it my Duty to lament my Indiſpo-'ſition for Devotion and to ſtruggle with it, which 'I did for a long Time; and at length the Duties of 'this Retirement concluded with a *bright Hour*, when 'committing my Family, Academy and Church to 'GOD, and interceding for my Friends and the Pub-'lic. My Prayers were warm and lively, and they 'will not be vain.——Having reviewed the Memo-'randa of ſeveral of theſe Seaſons for the laſt Year, 'I find, upon the whole, ſo much Cauſe for Thank-'fulneſs, that I purpoſe by divine Grace to continue 'this Practice, as long as I have Life, Health and 'Ability.'

Such Pains did Dr. *Doddridge* take to keep up an *habitual* Senſe of GOD, to maintain and increaſe the *Ardour* of Religion in his Heart; and to furniſh himſelf, by theſe devout Exerciſes, with Spirit and Reſolution to go thro' the important and arduous Labours of his Station, which otherwiſe he could not have done! It is probable that ſome may treat ſuch Exercíſes as theſe with *Contempt*, and think his Time was very ill employed in them. I lament the Stupidity and Wretch-

Wretchedneſs of ſuch Perſons; and could wiſh, by any Thing that hath been here ſaid, to awaken thoſe, who *caſt off Fear and reſtrain Prayer before GOD.* Others, who do not entirely neglect Devotion, may think ſo much Time ſpent in it *unneceſſary*, and that ſuch Exerciſes are *burthenſome* and *uncomfortable.* But he found them delightful and animating; and I am perſuaded every ſerious *Chriſtian*, who hath made the Experiment, and taken due Pains to engage the Heart, hath found them ſo too. Beſides his Reflections upon them, mentioned above, I will add his public Teſtimony to the Pleaſure of them. 'The Experience of many Years of my Life hath eſtabliſhed me 'in a Perſuaſion, that *one Day* ſpent in a devout 'religious Manner, is preferable to *whole Years* of 'Senſuality and the Neglect of Religion. The moſt 'conſiderable Enjoyments, which I expect or deſire, 'in the remaining Days of my Pilgrimage on Earth, 'are ſuch, as I have directed you to ſeek in *Religion.* 'Such Love to GOD, ſuch conſtant Activity in his 'Service, ſuch pleaſurable Views of what lies be'yond the Grave, appear to me, GOD is my Wit'neſs, a Felicity infinitely beyond any Thing elſe, 'which can offer itſelf to our Affections and Pur'ſuits: And I would not, for ten thouſand Worlds, 'reſign *my* Share in them, or conſent even to the '*Suſpenſion* of the Delights, which they afford, dur'ing the Remainder of my Abode here*.'——There is nothing I more deſire by this Work, and eſpecially by the View which hath been given of Dr. *Doddridge*'s Piety, than to excite in the Hearts of my *Readers*, and eſpecially *Miniſters*, a more diligent Application to

* Riſe and Progreſs, Ch. 30. § 1.

to *devotional Exerciſes*, and greater Life and Fervency in them; and with this View will recommend to their Attention the following Paſſage from the judicious Dr. *Duchal*'s Sermons. After obſerving, that Prayer and other Exerciſes of Devotion are required, not on Account of any Advantages GOD can be ſuppoſed to receive from them, but to excite in us worthy and good Affections, he add; 'Now, tho' this 'is indeed very true, yet Conſequences have been 'drawn from it, that are very falſe; particularly, 'that the whole of Religion, that is, of real Worth, 'conſiſts in *Probity* of Mind, in good Diſpoſitions 'and Behaviour towards our *Neighbour*; and that 'where theſe are found, religious Exerciſes are very 'little, if at all, uſeful; and that a conſtant and ſe'rious Application to them is really *ſuperſtitious*. As 'the natural Effect of this Way of Thinking, a very 'wide Difference may be diſcerned between *our* Taſte 'and Way, and that of our *Predeceſſors*. A great 'Part of *their* religious Buſineſs lay in the Labours 'of the Cloſet and in a ſolicitous Attendance upon 'other religious Services; whereas *we* have learned 'to be very indifferent as to theſe Things, and eaſy 'in the Neglect of them. But if we will think 'juſtly on this Subject, we ſhall find an extreme De'fect on *our Side*. Do but conſider how natural it 'is to pay the utmoſt Veneration to the divine Being, 'and to take all proper Occaſions of expreſſing it. 'Is not this what we owe him? Is it not at leaſt as juſt 'and equal as to pay Regard to diſtinguiſhed Worth 'in our Fellow-creatures? And will not that Senſe of 'Worth, and that Affection, which determine us to 'this, as naturally determine us to pay the utmoſt

'Re-

'Regard to that Being, whoſe Worth and Excellencies 'are quite peerleſs, and to do him the utmoſt Honour, '&c.*.

But Dr. *Doddridge*'s Devotion and Piety was not confined to his *ſecret* Retirements; it was manifeſted thro' every Day, and appeared in his *Intercourſes with Men*. Beſides having his Hours and Plan for devout Retirement, to which he kept as ſtrictly and ſteadily as poſſible, he endeavoured to carry a devout Temper with him into the *World*; and was lifting up his Heart to GOD in thoſe little Vacancies of Time, which often hang on the Hands of the buſieſt of Mankind, but might this Way be profitably employed. In his *daily Converſe* there was a Savour of Religion. In his Lectures of *Philoſophy*, *Hiſtory*, *Anatomy*, &c. he took Occaſion to graft ſome *religious* Inſtructions on what he had been illuſtrating, that he might raiſe the Minds of his *Pupils* to GOD and Heaven. The chriſtian Friend and Miniſter appeared in his *Viſits*. He took Care to drop ſome uſeful Hints of Reproof, Advice or Encouragement, ſuited to particular Caſes, where the Converſation did not turn on Subjects directly religious. He had Reſolution to reprove in a gentle but effectual Manner, profane or licentious Words ſpoken by Perſons of Rank and Fortune, and had the happy Art of complementing them upon ſome good Quality they poſſeſſed, while he reproved their Irregularities; and by this Means prevented their ſhewing any Reſentment. He knew how by an *angry Countenance* to *drive away a backbiting Tongue*, when he could not, from perſonal Knowledge, confute the Slander.——He often concluded his common Viſits to his Friends with *Prayer*

* *Duchal*'s P. Serm. Vol. II. No. II. p. 50, 51.

Prayer. This was comfortable and advantageous to them; directed them how to ſuit their Prayers to the particular Circumſtances of their reſpective Families, and gave him an Opportunity of ſuggeſting, in a powerful but inoffenſive Manner, ſome Reflections, which it might be needful for them to attend to, according to their particular Conditions and Characters. When he went with a more direct Intention to converſe with Families, upon their *religious Concerns*, he conſidered how he might moſt eaſily and naturally introduce the Subject; how public Occurrences, which were the Topic of general Converſation, might furniſh him with an Opportunity of leading their Thoughts to GOD and Religion. I find in his Papers, many Hints of the Manner in which he would addreſs particular Perſons; and Lifts of thoſe, to whom ſuch and ſuch particular Addreſſes ſhould be made. So much Prudence and Caution was mingled with his pious Concern for their Benefit, that his End might not be defeated, nor *his Good evil ſpoken of!*——The ſame pious Spirit appeared in his *Correſpondence* with his Friends. In ſhort Letters upon Buſineſs, he often inſerted ſomething that might lead their Thoughts inward, impreſs them with ſome religious Sentiment and increaſe their Zeal. He thought no Opportunity was to be loſt of attempting this, and his large Correſpondence furniſhed him with many. He unboſomed his Soul to his particular Friends with great Freedom and Copiouſneſs; and I am perſuaded, they eſteem his *Letters* a moſt valuable Treaſure: In order that they may be more generally uſeful, I have made ſo many Extracts from thoſe, to which I could have Acceſs.

The

The following Letter to one of his Friends in 1728 appears deſerving of Notice, as a Specimen of the Method which he took to promote Religion in their Hearts; and as a Hint to my *Readers*, how they may improve their Correſpondence to the beſt Purpoſes. His Friend had complained of his Neglect of Writing; to which he anſwers; 'My Negligence in Writing was certainly a Fault; but, to ſpeak very freely to a Friend from whom I affect to conceal nothing, doth not a Fault of a like Nature prevail in us both, with Regard to other Inſtances of much greater Importance?——We feel a very ſenſible Concern, when we have failed in any Expreſſions of Reſpect to a *human* Friend: But is there not an *inviſible Friend*, who deſerves infinitely better of us both, than we of each other, or than others of us? And yet Him of all others we are moſt ready to forget. Is not He, every Day and every Moment, reminding us of his Affection and Care by a rich Variety of Favours, which ſurround us? And yet hath He not Reaſon to complain, that our Hearts are eſtranged from Him? Believe me, *my Friend*, when I think of *my* Propenſity to forget and offend GOD, all the Inſtances of Negligence, which others can charge me with, are as nothing; and I am almoſt aſhamed of that Regret, which might otherwiſe appear reaſonable and decent.—— Tell me freely; am I not opening your Heart as well as my own? I hope and believe that *you* find a more abiding Senſe of the divine Preſence, and that a Principle of holy Gratitude and Love governs more in your Soul than in *mine:* But is there not yet ſome Room for Complaint? We will not

'dwell on the Queſtion: It is much more important 'to conſider, how we may correct an Irregularity of 'Temper, which we are not ſo ignorant as not to 'ſee, nor ſo ſtupid as not to lament. It is a long Time 'that we have ſpent in blaming ourſelves; let us 'immediately endeavour to reform, leſt our Lamenta-'tions and Acknowledgements ſerve only to render 'us ſo much the more criminal.——I am well aware 'that this unhappy Principle of *Indifference to GOD* 'is implanted ſo deeply in our degenerate Hearts, 'that nothing but a divine Power is able to eradi-'cate it: But let us make the Attempt, and ſee how 'far the Spirit of GOD will enable us to execute 'the Reſolution, which himſelf hath inſpired. *Is* it 'not poſſible, by the Bleſſing of GOD on proper At-'tempts, that we may, in a ſhort Time, make it as 'natural and habitual to our Thoughts to center in '*GOD*, and the *Redeemer* and the important *Hopes* 'of eternal Glory, as ever we have found them to 'center on a *Favourite-creature?* At leaſt, let us not 'conclude the contrary, till we have tried: And can 'we ſay that we have ever yet tried? That we have 'had the Reſolution, for one ſingle *Week*, to exert 'the utmoſt Command over our Thoughts to fix them 'upon divine Objects? I have tried for a Day or 'two with encouraging Succeſs; but never yet had 'the Conſtancy to hold out for a Week.——As this 'Evening concludes one Quarter of the Year, I have 'devoted it to the Review of my own Temper and 'Conduct. I find that numberleſs Evils which have 'ſurrounded me, may be traced up to this unhappy 'Source, *the Forgetfulneſs of GOD*. I therefore de-'termine, by divine Aſſiſtance, to attempt the Re-

'formation

'formation of the reſt, by bending my moſt reſolute 'Oppoſition againſt this. I communicate theſe Re-'flections to you, to engage the Aſſiſtance of your 'Prayers, and to recommend it to you to make the 'like Attempt.'

The grand Principle, that animated him to all theſe Exerciſes, Labours and Services was *Love*; Love to *GOD*, and *Chriſt*, and *Mankind*. The following Extracts from ſome Letters to his Friends will confirm this. 'I bleſs GOD, I feel more and more of the 'Power of his Love in my Heart, and I long for the 'Converſion of Souls more ſenſibly than for any 'Thing beſides. Methinks I could not only labour, 'but die, for it with Pleaſure. *The Love of Chriſt 'conſtrains me.*'——'I feel the Love of GOD in Chriſt 'ſhed abroad in my Heart. Strive earneſtly in your 'Prayers for me, that it may be continued and in-'creaſed; that He may ever dwell in my Soul, con-'ſecrate all its Powers and engage all its Services; 'that I may be fitted for the whole of his Will; in 'Affliction or Proſperity, in Life or Death, in Time 'or Eternity. I want above all Things in the World, 'to be brought to a greater Nearneſs to GOD, and to 'walk more conſtantly and cloſely with Him.'—— 'Oh, could I ſpend more of my Time in catechizing 'Children, in exhorting Heads of Families and ad-'dreſſing to young People; and more in meditating 'on the Things of GOD in my Retirement, without 'Books, without Papers, under a deeper and more 'affecting Senſe of GOD, and receiving vital Com-'munications of Grace and Strength immediately 'from Him, methinks, I ſhould be happy. But I 'am ſadly incumbered. If GOD hath ever made

'me uſeful to you, give him the Glory. I am one 'of the leaſt of his Children, and yet a Child; and 'that is my daily Joy. Indeed I feel my Love to 'Him increaſe: I ſtruggle forwards toward Him, and 'look at Him, as it were, ſometimes with Tears of 'Love, when in the midſt of the Hurries of Life, I 'cannot ſpeak to Him otherwiſe than by an *Ejacu-* 'lation.'

CHAP. IX.

His laſt SICKNESS *and* DEATH.

IT is an Obſervation of *Solomon*, that *the Path of the Juſt is as the ſhining Light, that ſhineth more and more to the perfect Day.* This was eminently verified in the Subject of theſe Papers. We have ſeen with what peculiar and unwearied Diligence he applied himſelf, eſpecially during his laſt Years, to converſe with GOD, to improve his Graces, to ſerve his Fellow-chriſtians and train-up his Soul for the Work and Felicity of Heaven: And we are now to take a View of the happy Effect of this pious Care and Diligence, in the Peace of Mind and holy Joy, which ſhed a diſtinguiſhed Luſtre on the *concluding* Scenes of his Life.

In *December* 1750, he went to *St. Albans*, to preach a Funeral-ſermon for his Friend and Father Dr. *Samuel Clark*. In that Journey he unhappily contracted

a Cold, which hung upon him thro' the Remainder of the *Winter*. On the Advance of the *Spring*, it conſiderably abated, but returned again with great Violence in the *Summer*. His Phyſicians and Friends adviſed him to lay-aſide his public Work for a while, and apply himſelf entirely to the Uſe of proper Medicines and Exerciſe for the Removal of his Complaint. But he could not be perſuaded to comply with the former Part of their Advice. To be *uſeleſs* was worſe than Death to him. While he thought there was no *immediate* Danger, he could not be prevailed upon to decline or leſſen his delightful Work, and was particularly deſirous to complete his *Family-expoſitor*. His Correſpondents, and Friends at home, plainly obſerved his great Improvement in Spirituality and a heavenly Temper, the nearer he approached to his Diſſolution. He ſeemed to be got above the World; his Affections were more ſtrongly than ever ſet upon Heaven, and he was daily breathing after Immortality. In ſome Letters to his Friends, about this Time, he thus expreſſeth himſelf; 'I bleſs GOD, 'Earth is leſs and leſs to me; and I ſhall be very 'glad to have done with it once for all, as ſoon as it 'ſhall pleaſe my Maſter to give me Leave. Yet for Him 'I would live and labour; and I hope, if ſuch were 'his Will, ſuffer too.'——'I thank GOD, that I do 'indeed feel my Affection to this vaniſhing World, 'dying and vaniſhing every Day. I have long ſince '*weighed it in the Balances* and found it *wanting*; and 'my Heart and Hopes are *above*. Fain would I attain 'more lively Views of Glory. Fain would I feel 'more powerful Attractions towards that World, 'where you and I, thro' Grace, ſhall ſoon be; and

'in the mean Time would be exerting myſelf more 'and more, to people that bleſſed, but neglected 'Region.'——'I am now intent upon having ſome-'thing done among the *Diſſenters*, in a more public 'Manner, for *propagating the Goſpel abroad*, which 'lies near my Heart. I wiſh to live to ſee this De-'ſign brought into Execution, at leaſt into ſome For-'wardneſs; and then I ſhould die the more chear-'fully. Should GOD ſpare my Life, many Oppor-'tunities of doing good in this Reſpect may ariſe: 'But *to depart and be with Chriſt is far*, far, infi-'nitely, *better*. I deſire the Prayers of my Friends 'in my preſent Circumſtances. I remember them in 'my poor Way: But alas! what with my Infirmi-'ties, and what with the Hurries to which I am 'here [in *London*] peculiarly obnoxious, and the many 'Affairs and Interruptions, which are preſſing upon 'me, my praying Time is ſadly contracted. *O that 'I had Wings like a Dove!* You know whither they 'would carry me. I feel nothing in myſelf at pre-'ſent, that ſhould give me Reaſon to apprehend im-'mediate Danger. But the Obſtinacy of my *Cough* 'and Proneneſs to return upon every little Provoca-'tion, gives me ſome Alarm. Go on to pray for 'me, that my Heart may be fixed upon GOD; that 'every Motion and every Word may be directed by 'Love to Him and Zeal for his Glory; and leave 'me with Him, as chearfully as I leave myſelf. He 'will do well with his Servant according to his 'Word. *Not a Sparrow falleth to the Ground with-'out him*; and, tho' I am indeed, I think, *leſs than 'the leaſt of all Saints*, I am nevertheleſs of *more 'Value than many Sparrows*. May you *increaſe*, while

'I

'I *decreaſe*; and ſhine many Years as a bright Star 'in the Redeemer's Hand, when I am ſet!'

He began his laſt *Will* thus; 'Whereas it is cuſ-'tomary on theſe Occaſions to begin with commend-'ing the Soul into the Hands of GOD thro' Chriſt, 'I do it; not in mere Form, but with Sincerity and 'Joy; eſteeming it my greateſt Happineſs, that I 'am taught and encouraged to do it, by that *glori-'ous Goſpel*, which, having moſt aſſuredly believed, 'I have ſpent my Life in preaching to others; and 'which I eſteem an infinitely greater Treaſure than 'all my little worldly Store, or Poſſeſſions ten thou-'ſand Times greater than mine.'

The laſt Time he adminiſtered the *Lord's Supper* to his Congregation at *Northampton*, was on *June* 2, 1751, after having preached from *Hebrews* xii. 23. *Ye are come—to the general Aſſembly, and Church of the Firſt-born, which are written in Heaven, &c.* At the Concluſion of that Service, he mentioned, with Marks of uncommon Pleaſure, that View of *Chriſt*, given in the *Revelation*, as *holding the Stars in his right-hand, and walking among the Candleſticks*; expreſſing his Authority over Miniſters and Churches, his Right to diſpoſe of them as he pleaſeth, and the Care he taketh of them. He dropped ſome Hints of his own approaching Diſſolution, and ſpoke of taking Leave of them with the greateſt Tenderneſs and Affection.——After this he ſpent ſome Weeks in *London*, and the Hurries and Labours he went thro' there, contributed to increaſe his Diſorder.

Immediately after his Return from *London*, on *July* 14, 1751, notwithſtanding the earneſt Entreaties of his Friends, he was determined to addreſs his be-

loved Flock once more from the Pulpit. His Diſcourſe was well adapted to be, as he imagined it probably might be (and as indeed it proved) a *Farewell-ſermon*. His Subject was, ‘ *Romans* xiv. 8. *For* ‘ *whether we live, we live unto the Lord; and whether* ‘ *we die, we die unto the Lord: whether we live there-* ‘ *fore or die, we are the Lord's.* From whence he ‘ ſhewed, *Firſt*, That it is eſſential to the Character ‘ of true Chriſtians to be *devoted to Chriſt* in Life ‘ and Death;—to *live to him*, as his Property, re- ‘ deemed ones and Servants,—to ſeek his Glory and ‘ the Advancement of his Kingdom. It is peculiarly ‘ the Duty of *chriſtian Miniſters* to live thus;—to ‘ direct their Hearers to *Chriſt* as the Foundation of ‘ their Hope—engage them to live by Faith in him— ‘ and promote the great End of his Undertaking and ‘ Love.——They are alſo devoted to Chriſt *in Death*; ‘ as—they are ſincerely willing to die *for* Chriſt, if, ‘ in the Courſe of Providence, they ſhould be called ‘ to it—as they are deſirous, that Chriſt may be ho- ‘ noured by their dying Behaviour,—recommending ‘ him to thoſe that are about them,—and ſolemnly ‘ reſigning their own Souls into his Hands.——He ‘ ſhewed, *Secondly*, That it is the Happineſs of true ‘ Chriſtians to be the *Care of Chriſt* in Life and ‘ Death.——He will prolong their Lives and con- ‘ tinue their Uſefulneſs, as long as he ſees it good;— ‘ he will alſo take Care of them in Death,—adjuſt- ‘ ing the Circumſtances of it, ſo as to ſubſerve the ‘ Purpoſes of his Glory—granting them all neceſſary ‘ Supports in Death—and after that, giving them ‘ eternal Life and raiſing them up at the laſt Day. ‘ ——From hence he *inferred*, that it is of the great-

eſt

' eſt Importance for all to enquire, whether this be ' their Character;—and that it becomes true Chriſ- ' tians to maintain a noble *Indifference* with Regard ' to Life or Death.' I mention theſe Hints, that the *Reader* may perceive, what was the Frame of his Mind under his Decay, and how deſirous he was to bear his Teſtimony, even to the laſt, to the Honour of his Maſter, and to promote the Zeal and Conſolation of his Fellow-ſervants, and particularly his *Pupils*.

The laſt public Service, in which he was engaged, was at the *Ordination* of the Reverend Mr. *Adams* at *Bewdley*, in *Worceſterſhire*, *July* 18. His pale Countenance and languid trembling Voice, ſhewed, how unfit he was for the Service at that Time: But he had promiſed his Aſſiſtance ſome Weeks before, and was unwilling to be abſent or unemployed on ſo ſolemn and edifying an Occaſion. Thus he wrote to a Friend concerning his intended Journey thither; ' I ' am at preſent much indiſpoſed. My Cough con- ' tinues, and where it may end, GOD only knows. I ' will however ſtruggle hard to come to *Bewdley*, ' that I may be fitter to ſerve *Chriſt*, if I live, or to ' go and enjoy him, if I die. I can write but little; ' help me with your Prayers. My Unworthineſs is ' greater even than my Weakneſs, tho' that be great. ' Here is my Comfort, the *Strength of Chriſt* may ' perhaps be made *perfect in Weakneſs*.'——From *Bewdley* he went to *Shrewſbury*, where he ſpent ſeveral Weeks, for the Convenience of Air, Exerciſe, and an entire Receſs from Buſineſs and Company; and by this he ſeemed a little recruited. While he was there, in this languiſhing State, he received many

Letters from his Friends, expreſſing their high Eſteem and Affection for him, deep Concern for his threatning Illneſs, and aſſuring him of their earneſt Prayers for his Recovery. I venture to inſert one at large from the Reverend Mr. *John Barker*, late Miniſter of the Goſpel in *London*, as I imagine every pious, tender-hearted Reader will be pleaſed with it. ‘ *Leſſing-*
‘ *ham*, *Neal* and *Barker*, are too nearly intereſted in
‘ that precious Life, which now appears in Danger
‘ of being cut-off in the midſt of its Days, to hear
‘ of its Waſte and Languiſhing without great Con-
‘ cern and fervent Prayer to GOD. How your Letter
‘ affected my Heart in public, your Friends are Wit-
‘ neſs: But what I felt for my dear Brother and the
‘ Miniſters and Churches of Chriſt, GOD and my-
‘ ſelf only know. I will not now ſay, Why did you
‘ ſpend ſo faſt? Why did you not ſpare yourſelf a
‘ little ſooner? I will rather heartily thank you, that
‘ you uſe all the Means you can to repair your
‘ Frame, and reſtore and prolong your Uſefulneſs. It
‘ is the kindeſt Thing you can do, and the higheſt
‘ Inſtance of Friendſhip you can now ſhew us; and I
‘ acknowledge your Goodneſs to us in this point
‘ with Tears of Joy. Conſent and chuſe to ſtay
‘ with us a while longer, *my dear Friend*, if it pleaſe
‘ GOD. This is not only needful to *Northampton* and
‘ its adjacent Towns and Villages, but deſirable to
‘ us all, and beneficial to our whole Intereſt. Stay,
‘ *Doddridge*, O, ſtay and ſtrengthen our Hands, whoſe
‘ Shadows grow long. *Fifty* is but the Height of
‘ Vigour, Uſefulneſs and Honour. Don't take Leave
‘ abruptly. Providence hath not directed thee yet,
‘ on whom to drop *thy Mantle*. Who ſhall inſtruct

‘ our

'our Youth, fill our vacant Churches; animate our 'Aſſociations, and diffuſe a Spirit of Piety, Modera- 'tion, Candour and Charity thro' our Villages and 'Churches; and a Spirit of Prayer and Supplication 'into our Towns and Cities, when thou art removed 'from us? Eſpecially, who ſhall unfold the *ſacred* 'Oracles, teach us the Meaning and Uſe of our 'Bibles, reſcue us from the Bondage of *Syſtems*, 'Party-opinions, empty, uſeleſs Speculations, and 'faſhionable Forms and Phraſes; and point out to us 'the ſimple, intelligible, conſiſtent, uniform Religi- 'on of our Lord and Saviour? Who ſhall——But I 'am ſilenced by the Voice of him, who ſays, '*Shall* "*I not do what I will with my own?* Is it not my "Prerogative to take and leave, as ſeemeth me "good? I demand the Liberty of diſpoſing of *my* "*own* Servants at my own Pleaſure. He hath la- "boured more abundantly. His Times are in my "Hand. He hath not ſlept as do others. He hath "riſen to nobler Heights than Things below. He "hopes to inherit Glory. He hath laboured for "that, which endureth to eternal Life; Labour, "which the more it abounds, the more it exalts and "magnifies its Object, and the more effectually an- "ſwers and ſecures its End.—It is yours to wait "and truſt,—mine to diſpoſe and govern.—On Me "be the Care of Miniſters and Churches.—With "Me is *the Reſidue of the Spirit*.—Both the Vineyard "and the Labourers are Mine.—I ſet them to work, "and when I pleaſe, I call them and give them "their Hire.'——With theſe Thoughts my Paſſions 'ſubſide,—my Mind is ſoftened and ſatisfied,—I re- 'ſign thee, myſelf and all, to GOD, ſaying, *Thy*

'*Will be done!*——But now for the Wings of Faith
'and Contemplation. Let me take thy Hand, *my*
'*dear Brother*, and walk a Turn or two in yonder
'ſpacious Regions. Yes, it is ſo: We read it in the
'Book of GOD, that *Word of Truth and Goſpel of*
'*our Salvation*—that *as in* Adam *all die, even ſo in*
'Chriſt *ſhall all be made alive.* The one ruined his
'Poſterity by Sin; the other raiſed his Seed to Im-
'mortality. This poiſoned the Dart and inflamed
'the Wound of Death; but Jeſus Chriſt redeemeth
'us from this Captivity. See, thou chriſtian Mini-
'ſter, thou Friend of my Boſom and faithful Servant
'of GOD, ſee the important Period, when the ſur-
'priſing Signs and deſcending Inhabitants of Heaven,
'proclaim the ſecond Coming of our divine Saviour!
'The Heavens open and diſcloſe his radiant Glory.
'—Hear the awakening Trump.—See, the Dead in
'Chriſt ariſe glorious and immortal—leave Corrup-
'tion, Weakneſs and Diſhonour behind them, and
'behold their Lord and Head ſeated on his Throne
'of Judgment, attended and ſurrounded with the
'Miniſters of his Power and Pleaſure, and ſhining
'in all the Fulneſs of celeſtial Glory;—and not only
'ſee but ſhare his Victory and Luſtre,—partake of
'his Image and Influence. And behold the demoliſh-
'ed Fabric reared again, ſtately and ornamented—
'ſhining and illuſtrious—permanent and durable—to
'demonſtrate how entirely Death is vanquiſhed, all
'its Ruins repaired; and what was once Meat for
'*Worms* is now a Companion of *Angels:* For when
'*this corruptible ſhall have put on Incorruption, and*
'*this mortal, Immortality*, every Eye will be faſtened
'on the mighty Conqueror, and every Voice and
'Harp

'Harp be tuned for that tranſporting Song, *O Death, where is thy Sting? O Grave, where is thy Victory?* Yes, *Doddridge*, it is ſo. The Fruit of our Redeemer's Sufferings and Victory is the entire and eternal Deſtruction of Sin and Death. And is it not a glorious Deſtruction? A moſt bleſſed Ruin? No Enemy ſo formidable—no Tyranny ſo bitter—no Fetters ſo heavy and galling—no Priſon ſo dark and diſmal—but they are vanquiſhed and diſarmed; —the unerring Dart is blunted and broken—the Priſon pulled down and raſed. Our Lord is riſen, as *the Firſt-fruits of them that ſlept.*——————How glad ſhould I be to hear, that GOD is pleaſed to prolong thy Life on Earth, to declare theſe *glorious* Truths and teach us to improve them! In this, your Friends with you, and Many more in every Place, join, and make it our *common* Petition to the great Diſpoſer of all Events. Uſe every means you can for the Recovery of your Health, for the ſake of your Friends, among whom is your *faithful and affectionate, J. Barker.*'——The *Doctor* was ſo affected and melted into Tears of Gratitude and Joy, with the *Friendſhip* this Letter expreſſed, and the divine *Conſolations*, which it adminiſtered, that I was apprehenſive his tender Frame would have ſunk under it.

As the Autumn advanced, his Phyſicians judged it proper for him to try the Waters of *Briſtol*; and accordingly he went thither in *Auguſt*. Upon his Arrival there, a worthy *Clergyman of the eſtabliſhed Church*, with whom he had only a ſlight Acquaintance, entertained him in the moſt hoſpitable Manner and with a fraternal Affection, till he could be ac-

accommodated with a Lodging near the *Wells*. The then Biſhop of *Worceſter*, Dr. *Maddox*, paid him a friendly Viſit, and, in the moſt obliging Manner, offered to convey him to the *Wells* in his Chariot, at the ſtated Times of drinking the Water. His Phyſicians at *Briſtol* gave him little Hope from the Water; and he received their Report of the great Hazard of his Caſe, which he deſired them faithfully to give him, with that Fortitude, Reſignation and Chearfulneſs, which never forſook him to the laſt, in any Place, or on any Occaſion. He here met with ſome of his Friends, who were deſirous to do all in their Power to teſtify their Regard for him; and he received unexpected Aſſiſtance and Offers of Service, from many Perſons entirely Strangers to him, and from ſome too, who had entertained Prejudices againſt him. They joined to expreſs their high Senſe of his Worth and the Importance of his Life; and their Company and Aſſiſtance were very ſeaſonable to him in a ſtrange Place and in his afflicted Condition. ——Another Circumſtance, that contributed greatly to his Comfort was, that Providence directed him to a Lodging in a Family, where he was treated with uncommon Civility, and a Reſpect and Tenderneſs, like that of a *Friend*, rather than a *Stranger*. Thus he writes from thence; 'I have experienced ſince I 'came hither, this Day in particular, the kind In'terpoſition of Providence in raiſing me up ſome very 'generous Friends in a Place, where I expected to 'be a perfect Stranger; eſpecially a worthy *Noble'man*, who as kindly intereſts himſelf about my 'Health, as if he had been long my intimate Friend. 'I am conſtantly attended by an excellent *Phyſician*,

'who

'who is now become, thro' the divine Goodneſs, to 'which I would trace up all ſuch Events, an affecti-'onate Friend; and I have the occaſional Advice of 'others; and they have all acted with the greateſt 'Generoſity as well as Tenderneſs; performing every 'friendly Office in their Power with much Concern 'and Aſſiduity.'

While he continued at *Briſtol*, ſome of the principal Perſons of his Congregation came to viſit him, with an Affection not to be expreſſed; they brought him an Aſſurance of the higheſt Eſteem and tender Sympathy of *his People* and Friends at home, and informed him that Prayer was made by that Church for him *three Evenings* in every Week; and that ſome other Churches were engaged in the ſame Work on his Account. This afforded him great Satisfaction and Refreſhment. He knew their Prayers would not be, upon the whole, vain; tho' he conſidered his own Caſe as deſperate, and ſaid, that unleſs GOD ſhould interpoſe in ſuch an extraordinary Manner, as he had no Reaſon to expect, he could not long continue in the Land of the Living. He aſcribed, to the Efficacy of the Prayers of his Friends, the Compoſure and Joy he felt in his own Soul, and the Preſervation of his Wife's Health amidſt inceſſant Fatigue and Concern, which he acknowledged as a ſingular Bleſſing. But while the *outward Man* was ſo ſenſibly *decaying*, that he uſed to ſay to his Friends, '*I die daily*,' yet the *inward Man was renewed Day by Day*. The Warmth of his Devotion, Zeal and Friendſhip was maintained and increaſed. His Phyſicians had directed him to ſpeak and write as little as poſſible; but he could not ſatisfy himſelf without ſometimes writing a few

Lines

Lines to ſome of his Friends, to whom he could write in Short-hand without much Fatigue: And the Frame of his Heart, in the Views of Death, will appear by theſe Extracts from them. 'I bleſs GOD, I have the 'powerful Supports of *Chriſtianity*; nor is it any 'Grievance of Heart to me, but on the contrary, an 'unſpeakable Pleaſure, that I have ſpent my Life 'among the *Proteſtant-diſſenters*, and ſacrified to Ho-'nour, Liberty and Conſcience, thoſe Conſiderations, 'which Perſons devoted to Avarice and Ambition 'think great and irreſiſtible.' To a Friend, at whoſe Houſe he had ſpent ſome Weeks, he thus writes; 'I 'thank you for all the tender and affectionate Friend-'ſhip, which attended me, while I was with you, 'at home and abroad, to the Throne of Grace and 'every where elſe: I ſhall never forget it; my GOD 'will never forget it. He will be in a ſuperior De-'gree *mindful of your Tears*. May He reward you by 'richer and more abundant Communications of his 'Spirit, give you every Thing that can conduce to 'your earthly Happineſs, and eſpecially all that can 'anticipate that of Heaven! Be aſſured, I will take 'every Precaution to live; and the rather, that I 'may, as far as in me lies, comfort and chear your 'Heart. I ſee indeed no Hope of my Recovery; 'yet *my Heart rejoiceth* in my GOD and in my Savi-'our; and I call him, under this Failure of every 'Thing elſe, *its Strength and everlaſting Portion*. I 'muſt now thank you for your Heart-reviving Let-'ter, to ſtrengthen my Faith, to comfort my Soul 'and aſſiſt in *ſwallowing up Death in Victory*. GOD 'hath indeed been wonderfully good to me. But I 'am *leſs than the leaſt of his Mercies*; leſs than the 'leaſt

'leaſt Hope of his Children. Adored be his Grace 'for whatever it hath wrought by me! And bleſſed 'be you of the Lord, for the ſtrong Conſolations you 'have been the Inſtrument of adminiſtering! Let me 'deſire you to write again, and pour out your Heart 'freely, with all its ſtrong, cordial Sentiments of '*Chriſtianity*. Nothing will give me greater Joy. 'What a Friend will you be in *Heaven!* How glad 'ſhall I be to *welcome* you there, after a long, a 'glorious Courſe of Service, to increaſe the Luſtre of 'your Crown! May you long ſhine, like a Sun up-'on the Earth, with your Light, Warmth and Influ-'ence, when there remain not any united Particles 'of that poor, waſting, ſinking Frame, which enables 'this immortal Spirit to call itſelf, your Friend in 'everlaſting Bonds! *P. D.*'

As his Strength daily decreaſed, he was adviſed, as the laſt Reſort in ſo threatening a Diſorder, to remove to a *warmer Climate* for the Winter. Thus he writes to a Friend; 'I have now an Affair to men-'tion to you, concerning which I deſire your ſerious 'Thoughts and earneſt Prayers for divine Direction. 'My Phyſicians and other Friends here, are all of 'Opinion, that there is one Expedient, which may 'probably be of much greater and more laſting Effi-'cacy than the *Briſtol-waters*; and that is, a Change 'of Climate and ſpending the Winter in a warmer 'Country: And they all adviſe me to go to *Liſbon*. 'My Wife will attend me with all heroic Reſolution. 'A Thouſand Objections and Fears ariſe. May I 'know the Will of GOD, and the Call of Duty!' ——A Friend, that went to viſit him, juſt before he left *Briſtol*, wrote to a near Relation this Account of the

the State of his Health, and ſome Expreſſions that dropped from him, during the Viſit; which, with the Aſſiſtance of ſome others then preſent, he recollected and wrote down, as ſoon as they returned. 'He 'coughs much, is hoarſe, ſpeaks inwardly with a 'low Voice. He is affected with the Loſs of his 'Voice, being deſirous to preach *Chriſt* and ſpeak 'for him, while he lives. He is preparing for a 'Journey, thro' Roads rendered exceedingly bad by 'much Wet, to embark at *Falmouth*. My Soul, '*ſaith he*, is *vigorous* and *healthy*, notwithſtanding 'the haſtening Decay of this frail and tottering Body. 'It is not for the Love of Sun-ſhine or the Variety of 'Meats, that I deſire Life, but if it pleaſe GOD, 'that I may render him a little more Service. It is 'a bleſſed Thing to live above the Fear of Death, 'and I praiſe GOD, I fear it not. The Means I am 'about purſuing to ſave Life, ſo far as I am ſolely 'concerned, are, to my Apprehenſion, worſe than 'Death. My profuſe Night-ſweats are very weaken-'ing to my emaciated Frame: But the moſt diſtreſ-'ſing Nights to this frail Body have been as the *Be-'ginning of Heaven* to my Soul. GOD hath, as it 'were, let Heaven down upon me in thoſe Nights 'of Weakneſs and Waking. I am not ſuffered once 'to loſe my Hope. My Confidence is, not that I 'have lived ſuch or ſuch a Life, or ſerved GOD in this 'or the other Manner: I know of no Prayer I ever 'offered, no Service I ever performed, but there has 'been ſuch a Mixture of what was wrong in it, that 'inſtead of recommending me to the Favour of GOD, 'I needed his Pardon, thro' Chriſt, for the ſame.

'Yet

'Yet He hath enabled me in Sincerity to ſerve him. '*Popular Applauſe* was not the Thing I ſought. If I 'might be honoured to do good, and my heavenly 'Father might ſee his poor Child *attempting*, tho' 'feebly and imperfectly, to ſerve him, and meet 'with his approving Eye and commending Sentence, '*Well-done, good and faithful Servant*,—this my Soul 'regarded and was moſt ſolicitous for. I have no 'Hope in what I have been or done. Yet I am full 'of Confidence: And this is my Confidence; there 'is *a Hope ſet before me:* I have fled, I ſtill *fly for* '*Refuge* to that Hope. In Him I truſt; in Him I 'have *ſtrong Conſolation*, and ſhall aſſuredly *be ac-* 'cepted in this beloved of my Soul. The *Spirit of* '*Adoption* is given me, enabling me to cry, *Abba, Fa-* 'ther. I have no Doubt of my being a Child of 'GOD, and that Life and Death, and all my preſent 'Exerciſes, are directed in Mercy, by my adored 'heavenly Father.'

While he was deliberating on the Scheme of going to *Liſbon*, his *principal* Objection to it was, the great Expence, that muſt neceſſarily attend it. He doubted in his own Mind, whether, with ſo very precarious a Hope of its being beneficial to him, he ſhould purſue it; when his Family, which, in Caſe of his Deceaſe, would be but ſlenderly provided for, would ſuffer ſo much by the Expence of his *Voyage*. It will, I hope, appear to every conſiderate *Reader*, a glorious Circumſtance in the *Doctor*'s Life, that it was ſacrificed to the generous, diſintereſted Service of his great Maſter, and Benevolence to Mankind; that, with the Advantages of a Genius and Qualifications, equal to the

the higheſt Advancement in the *Eſtabliſhment*, and without being chargeable with Want of Œconomy, he ſhould find himſelf under the painful Neceſſity of preſerving the little Remainder of his Life, by an Expence, diſproportionate to the Proviſion made for his Family, dear to him as his own Life. He juſt hinted this Circumſtance to a *Clergyman of the Church of England*, (who, tho' he had no previous Acquaintance with him, behaved in the moſt kind and reſpectful Manner to him at *Briſtol,)* as the principal Reaſon why he demurred about the Voyage, which his Phyſicians and Friends ſo warmly urged. This worthy and benevolent Man, without the *Doctor*'s Knowledge, took an Opportunity to expreſs before a *Lady* of conſiderable Fortune, who was a *Diſſenter*, his Eſteem and Reſpect for the *Doctor*, and the great Concern it gave him, that a Perſon, who did ſo much Honour to *Chriſtianity* and the *diſſenting* Intereſt in particular, and who (as he was pleaſed to expreſs himſelf) 'if his Conſcience had not prevented, might 'have been in one of the firſt Dignities of their 'Church,' ſhould, on Account of his Circumſtances, be diſcouraged from taking a Step, on which perhaps his Life depended: And he added, that he thought it would be an everlaſting Reproach to the *Diſſenters*, as a Body, if they who knew of his Circumſtances, did not take ſome immediate and vigorous Methods to remove his Difficulty. This *Gentleman* had no ſooner given the Hint, and ſet a handſome Precedent, than it was chearfully purſued; and the Generoſity of the *Doctor*'s Friends there and in other Places, who knew of his Embarraſſment, equalled his Wants and warm-

eſt

eſt Wiſhes. This ſeaſonable and unexpected Supply was greatly enhanced to him, and the Hand of Providence appeared more evident in it, as it was procured by ſo *unthought-of an Inſtrument*, and without his own Deſire or Knowledge. A Friend in *London*, who had for many Years generouſly managed his ſmall temporal Concerns *, thus wrote to him upon this Occaſion; 'Your Friends here will think there is 'Cauſe either to blame themſelves, or you, if the 'Expence of your preſent Expedition (ſo unavoid-'able as it ſeems to be) ſhould create you an Hour's 'Uneaſineſs. Many of them, you are ſenſible, de-'ſire to be ranked among *the Diſciples of Chriſt*; 'and it exceeds not the Humility He hath preſcribed 'to the meaneſt of them, to aim at a Share in *a Pro-'phet's Reward*. Inſtead of ſelling what you have 'in the *Funds*, I believe I ſhall be able, thro' the 'Benevolence of your Friends, to add to it, after 'having defrayed the Expence of your Voyage. Be-'ſides this, you go with a full *Gale of Prayer*; and I 'truſt we ſhall ſtand ready, as it were, on the Shore, 'to receive you back with Shouts of Praiſe: But 'it becomes us alſo to be prepared for a more aw-'ful Event. O *Sir*, the Time is haſtening, when 'theſe *Ways of the Lord*, which are now ſo unſearch-'able, ſhall appear to have been marked out by the 'Counſels of *infinite* Wiſdom; and we, who may be 'left longeſt to lean upon and ſupport one another 'by turns, in this weary Land, ſhall fix our Feet on 'thoſe everlaſting Hills, where our Joys ſhall never 'leave us, nor our Vigour ever fail us.' The Doctor was ſo affected with the extraordinary Kindneſs of his

* The late Mr. Nic. Neal.

his Friends, and his Gratitude to Heaven was ſo intenſe, that it was too much for his weakened Frame, overwhelmed his Spirits, and he could never ſpeak of it, but with Raptures of Joy and Thankfulneſs. ——He thus writes to one of his Friends upon this Occaſion; 'It would amaze you, were I to enumerate 'the Appearance of divine Providence for us, in 'raiſing up for us many moſt affectionate Friends, 'who have multiplied the Inſtances of their Civility, 'Hoſpitality and Liberality, in a Manner that has 'been to me quite wonderful. This is a great En'couragement to me to follow, where ſuch a GOD 'ſeems evidently to lead, tho' it be into a temporary 'Exile. Who would not truſt and hope in him?' ——And to another; 'I will freely acknowledge to 'you, I am not *Philoſopher* enough not to be grieved 'to think, how much of the little Proviſion I had 'made for my Family muſt be ſunk by my *Voyage*: 'and tho' I know how little this, in compariſon, 'affects *them*,' it toucheth *me* not the leſs. But I 'were the moſt inexcuſeable Wretch on Earth, if I 'could not truſt my experienced, almighty Friend, 'to take Care of me and mine; eſpecially after ſome 'late Inſtances of his aſtoniſhing Goodneſs, in raiſing 'me up Friends, and truly, important ones, whoſe 'Names a Month ago were unknown to me.'—Many other kind Providences attended him at *Briſtol* and in the View of his intended Journey, which I muſt not particularly enumerate: But cannot omit, that a *Servant* in the Family, where he lodged, offered herſelf to attend him to *Liſbon* on very reaſonable Terms; whereas other infirm Perſons, intending the ſame

ſame Voyage, had found it very difficult to procure one, even by very large Offers; and that the learned Dr. *Warburton*, now Biſhop of *Glouceſter*, who honoured him with his Friendſhip, in the moſt obliging Manner procured an Order from the Poſt-Office to the Manager of the *Packet-boats* at *Falmouth*, to furniſh him with the beſt Accommodations for his Voyage.

During the *Doctor*'s Abſence from home, and uſing the preſcribed Means for the Reſtoration of his Health, he often mentioned it to his Friends as a ſingular Happineſs, that GOD had given him an *Aſſiſtant**, to whom he could chearfully conſign the Care of his *Academy*, and *Congregation*, and (as he expreſſeth it in a Letter to a Friend from *Briſtol*) 'whoſe great Prudence and wiſe Diſpoſition of Af-'fairs made him quite eaſy as to both.'

It may anſwer my *leading Deſign*, before I proceed in the *Narrative*, to obſerve, that during all his Fatigue of travelling, weariſome Nights, and Weeks of languiſhing, *Patience* had its perfect Work. No complaining Word was uttered by him; no Mark of an uneaſy diſcontented Mind ſeen in him. A heavenly Calm dwelt in his Breaſt. He ſeemed continually *pleaſed* and *chearful*; expreſſed in obliging Terms his Thankfulneſs to the meaneſt Servant, that ſhewed him any Kindneſs or gave him any Aſſiſtance, and dropped ſome pious Hints, that might be ſerviceable to

* The Reverend Mr. *Samuel Clark*, (Son of Dr. *Clark* of *St. Albans*) now Miniſter of a Congregation in *Birmingham*, to whom I take this Opportunity of acknowledging myſelf much obliged for conſiderable Aſſiſtance in this Work.

to them in their beſt Intereſts. No one, how ever fond of Life, could be more punctually *obſervant* of the Regimen preſcribed to him: And in this he acted from a Principle of Duty, and a Conviction that in paſt Inſtances he had been *too regardleſs* of his Life and Health. He acknowledged this to a young Miniſter of a tender Conſtitution, with whom he had an Interview at *Briſtol*; and earneſtly recommended to him the Care of his own Health, in order to prolong his Uſefulneſs. The moſt painful Circumſtance in all his Illneſs was, that, as ſpeaking was hurtful to him, his Phyſicians had forbid him *Converſation*. He ſubmitted as much as poſſible to this Piece of Self-denial, and ſeldom opened his Lips, but to expreſs his Gratitude and Affection to his Friends, and his Thankfulneſs to his heavenly Father, for all thoſe Bleſſings, with which he was ſo richly furniſhed both for Body and Soul. He never, in his moſt painful and declining State, expreſſed any *Regret*, but what aroſe from that generous Ardour, which filled his Soul, and the ſtrong Deſire he felt to teſtify, by longer and more diſtinguiſhed Services, his Gratitude and Love to his divine Maſter. In this View he would ſometimes expreſs his Deſires of the Recovery of his Health; but theſe Deſires were bounded by the meekeſt and moſt entire Submiſſion to the divine Will. When his Friends reminded him of his *Fidelity*, *Diligence* and *Zeal* in his Maſter's Service, *even to his Power*, and, as he then felt and they ſaw, *beyond his Power*, he uſed to reply, 'I am nothing; all 'is to be aſcribed to the free Grace of GOD.' He often told them, that he could not be ſufficiently thank-

thankful for the Honour and Happineſs GOD had conferred upon him, in that he had been enabled ſincerely to endeavour, tho' very imperfectly, to do him and his glorious Cauſe ſome little Service in the World; that this, when compared with his delightful Hopes of that future eternal Reward, with which he had been ſo often animated and cheared, filled him with ſuch a Senſe of his infinite Obligations to his heavenly Father, and to the dying Love of his bleſſed Redeemer, that all he had done, or ever could do, to ſerve his Cauſe in the World, appeared to him as *nothing*, yea, *leſs than nothing*. Nor did the meaneſt and moſt uſeleſs *Chriſtian*, with greater *Humility* renounce all *Self-dependence* and every Shadow of *Merit*. He often profeſſed, that his only Hope and joyful Expectation of Pardon and Acceptance were abſolutely founded on the Mercy of GOD, thro' the Merits and Interceſſion of his Redeemer;—that it was a great Satisfaction to him to reflect, that, thro' the *whole Courſe of his Miniſtry*, it had been his conſtant Concern to direct and recommend his Hearers to this *only* Foundation, on which, he then felt, he could ſo ſafely and joyfully truſt his own Soul. He often profeſſed his cordial Belief of the Truth, Importance and Excellency of thoſe Doctrines, which it had been the Buſineſs and Delight of his Life to explain, illuſtrate and enforce: And it was his fervent Prayer, that GOD would, by his Spirit, lead the Minds of *Miniſters* into a juſt Knowledge of them; and give their Eyes to ſee, and their Hearts to feel, their Reality, Power and Sweetneſs, in the ſame Manner as *he* did. What *Doctrines* he referred to, his Writings

ſufficiently ſhew.——But it is time to return to the Narrative.

He left *Briſtol, Sept.* 17*th*, and after a fatiguing Journey of *ten* Days, occaſioned partly by the Badneſs of the Seaſon and Roads, and partly by his great Weakneſs, he arrived at *Falmouth* in *Cornwall*. There he was received in the kindeſt Manner by Dr. *Turner*, to whom he had been recommended by his Phyſicians at *Briſtol* and *Bath*: In his Houſe he was generouſly entertained while he continued there, and he alſo recommended him to the Care of his Nephew Dr. *Cantley*, at *Liſbon*. His moſt painful and threatning Symptons had been ſuſpended during his Journey and Stay at *Falmouth*, but returned with greater Violence the Night before he ſailed: So that Mrs. *Doddridge* thought it neceſſary to propoſe, that he ſhould either return home, or ſtay a while longer there; to which, having ſome Hope from a Change of Climate, he returned this ſhort Anſwer, 'The Die 'is caſt, and I chuſe to go.' It ſhewed no ſmall Degree of Faith and Courage in him to venture, amidſt ſuch Weakneſs and thro' ſo many Perils, on ſuch a Voyage; eſpecially into ſo bigotted a Country as *Portugal*; where, if his Profeſſion were known, and his Writings had been ſeen, by any of the *Romiſh* Prieſts (as they probably might, being in ſeveral Hands at *Liſbon*) it might have been attended with deplorable Conſequences to him and his Friends. In this Undertaking, he acted by the unanimous Advice of the moſt competent Judges; he had earneſtly ſought the Direction of Providence, was determined at all Adventures to follow it; and he entertained

ſome

ſome feeble Hope of its Efficacy. He thus expreſſeth himſelf in a Letter to a Friend from *Falmouth*; 'I 'am upon the whole, better than could be expected 'after ſuch a Journey. Let us thank GOD and take 'Courage. We may yet know many chearful Days. 'We ſhall at leaſt know (why do I ſay, *at leaſt?*) 'one joyful one, which ſhall be *eternal.*' After having written to another of his Correſpondents from thence, upon neceſſary Buſineſs, he adds; 'I have treſpaſſed 'a great deal on your Time and a little on my own 'Strength. I ſay, *a little*; for when writing to ſuch 'a Friend, as I ſeem leſs abſent from him, it gives 'me new Spirits and ſoothes my Mind agreeably. 'Oh, when ſhall we meet in *that World*, where we 'ſhall have nothing to lament, and nothing to fear, 'for ourſelves or each other, or any dear to us! Let 'us think of this, as a *momentary* State, and aſpire 'more ardently after the Bleſſings of that. If I ſur-'vive my Voyage, a Line ſhall tell you how I bear 'it. If not, all will be well; and (as good Mr. *Howe* 'ſays) I hope I ſhall embrace the Wave, that, when 'I intended *Liſbon*, ſhould land me in *Heaven*. I 'am more afraid of doing what is wrong, than of '*dying.*'——Much Civility was ſhewn him at *Falmouth* by ſeveral Perſons, to whom his Friends had wrote for that Purpoſe. He parted from them with the utmoſt Gratitude and Tenderneſs, and went on board the *Packet* on *Monday*, *September* 30*th*. As its *Captain* did not go this Voyage, he had the Convenience of his *Cabin*, which was a peculiar Comfort and Advantage to him in his declining State.

No ſooner had the Veſſel ſailed, but the new and wonderful Scene which opened upon him, the ſoft Air and the freſh Breezes of the Sea, gave him new Life and Spirits. The *Sea-ſickneſs*, which almoſt incapacitated his Wife and Servant from giving him any Attendance and Aſſiſtance, was ſo favourable to him, that he needed them leſs than before. The Captain's Cabin was to him a *Bethel*, as *the Houſe of GOD, and the Gate of Heaven*. There, in an eaſy Chair, he generally ſat the greateſt Part of the Day. He ſeveral Times ſaid to Mrs. *Doddridge*, 'I cannot expreſs to you what a Morning I have had: Such delightful and tranſporting Views of the heavenly 'World, is my Father now indulging me with, as 'no Words can expreſs.' There appeared ſuch ſacred Gratitude and Joy in his Countenance, as often reminded her of thoſe Lines in one of his *Hymns*, No. 71.

When Death o'er Nature ſhall prevail,
And all its Pow'rs of Language fail,
Joy thro' my ſwimming Eyes ſhall break,
And mean *the Thanks I cannot ſpeak.*

The Veſſel was unhappily becalmed ſome Days in the Bay of *Biſcay*; and the Weather proved ſo intenſly hot, that his colliquative Sweats returned, attended with ſuch Faintneſs, as threatened his ſpeedy Diſſolution. But Providence yet lengthened out the feeble Thread of Life. When the Veſſel came to the deſired *Haven*, and was waiting for the uſual Ceremonies before it could enter, the Fineneſs of the Day, the

the Softneſs of the Air, and the delightful Proſpects that ſurrounded him, gave him a freſh Flow of Strength and Spirits. He went on Deck and ſtaid about *two* Hours, which afforded him ſuch ſenſible Refreſhment, as raiſed a flattering Hope of his Recovery.———He landed at *Liſbon*, on *Lord's Day*, *October* 13*th*. The next Day he wrote to his Aſſiſtant at *Northampton*, and gave him a ſhort Account of his Voyage, the magnificent Appearance of *Liſbon* from the Sea, and what he obſerved in paſſing thro' it; which ſhewed the Compoſure and Chearfulneſs of his Mind: And, after mentioning his great Weakneſs and Danger, he adds; 'Nevertheleſs, I bleſs GOD, 'the moſt undiſturbed Serenity continues in my 'Mind, and my *Strength* holds Proportion to my '*Day*. I ſtill hope and truſt in GOD and joyfully 'acquieſce in all He may do with me. When you 'ſee my dear Friends of the *Congregation*, inform 'them of my Circumſtances, and aſſure them, that 'I chearfully ſubmit myſelf to GOD. If I deſire Life 'may be reſtored, it is chiefly, that it may be employ-'ed in ſerving *Chriſt* among them; and that I am 'enabled by Faith to look upon Death, as an *Enemy* '*that ſhall be deſtroyed*; and can chearfully leave my 'dear Mrs. *Doddridge* a Widow in this ſtrange Land, 'if ſuch be the Appointment of our heavenly Father. 'I hope I have done my Duty, and *the Lord do*, '*as ſeemeth good in his Sight*.'

At *Liſbon* he was kindly received and entertained at the Houſe of Mr. *David King*, an *Engliſh* Merchant. His Mother was one of the *Doctor*'s Congregation at *Northampton*; and he had now an Opportunity, which

he little expected, but chearfully embraced, of repaying the many Services, which the *Doctor* had done for his Relations at *Northampton*. In this worthy Family he found the moſt cordial Friendſhip, and every deſirable Accommodation to alleviate his Diſorder. Here he met with Dr. *Watts*' Treatiſe on *the Happineſs of ſeparate Spirits*, and told his Wife, with the greateſt Joy, that he had unexpectedly found that bleſſed Book; and in reading that Book, Dr. *Watts*' Hymns, and eſpecially the *ſacred Volume*, he uſed to employ himſelf, as much as his Strength would admit. Still his Mind enjoyed a delightful Calm, full of Joy and Thankfulneſs, which was often expreſſed by his Words and always by his Looks. Here he found a Family related to Mrs. *Doddridge*, and other kind Friends, who, having heard of his Character and received Letters of Recommendation, ſent, unknown to him, by his Friends in *England*, ſhewed him all the Civility in their Power, and ſeemed to ſtrive who ſhould diſcover the moſt aſſiduous and tender Regard. Their Company gave him Pleaſure, tho' mingled with this painful Circumſtance, that he could not converſe with them, as he would have done. The Reverend Mr. *Williamſon*, then Chaplain to the *Britiſh* Factory there, often viſited him, with the Temper and Behaviour of the Gentleman, the Chriſtian and the Miniſter. About a Week after his Arrival, on *Monday*, *October* 21*ſt*, he was removed into the Country, a few Miles from *Liſbon*, by the Advice of his Phyſician Dr. *Cantley*, who generouſly attended him, and refuſed the uſual Fees. The *rainy* Seaſon, which in that Climate uſually ſets-in about the End of

of *October*, coming on with uncommon Violence, cut-off every Hope his Friends had entertained from Air and Exerciſe; and by the Manner in which it affected him, ſeemed the appointed Inſtrument of Providence to cut ſhort his few remaining Days. On *Thurſday, October 24th*, a *colliquative Diarrhœa* ſeized him, and ſoon exhauſted his little Strength. This Night, which ſeemed the laſt of rational Life, his Mind continued in the ſame Vigour, Calmneſs and Joy, which it had felt and expreſſed during his whole Illneſs. Mrs. *Doddridge* ſtill attended him; and he ſaid to her, that he had been making it his humble and earneſt Requeſt, that GOD would ſupport and comfort her;—that it had been his Deſire, if it were the divine Will, to ſtay a little longer upon Earth to promote the Honour and Intereſt of his beloved Lord and Maſter; but now, the only Pain he felt in the Thought of dying was, his Fear of that Diſtreſs and Grief, which would come upon *her* in Caſe of his Removal. After a ſhort Pauſe, he added, 'but I am ſure my heavenly Father will be with you. '——It is a Joy to me to think, how many *Friends* 'and *Comforts* you are returning to. So ſure am I 'that GOD will be with you and comfort you, that I 'think my Death will be a greater Bleſſing to you, 'than ever my Life hath been.' He deſired her to remember him in the moſt affectionate Manner to his dear Children, his Flock and all his Friends; and tell them of the Gratitude his Heart felt, and the Bleſſings he wiſhed for them all, on Account of their Kindneſs and Goodneſs to him; nor was the Family, where he lodged, nor even his own Servant, forgot-

ten in theſe Expreſſions of his pious Benevolence. Many devout Sentiments and Aſpirations he uttered; but her Heart was too much affected with his approaching Change, to be able to recollect them. After lying ſtill ſome time, and being ſuppoſed aſleep, he told her, he had been renewing his *Covenant-engagements* with GOD; and tho' he had not felt all that Delight and Joy, which he had ſo often done, yet he was ſure the Lord was *his GOD*, and he had a chearful, well-grounded Hope, thro' the Redeemer, of being received to his *everlaſting Mercy*. He lay in a gentle Doſe the following Day, and continued ſo till about an Hour before he died; when in his laſt Struggle, he appeared reſtleſs, fetched ſeveral deep Sighs, and quickly after obtained his Releaſe from the Burthen of the Fleſh, on *Saturday, October 26th*, O. S. about *three o' Clock* in the Morning: His Soul mounting to that Felicity, to which he had been long aſpiring; and the Proſpect of which had given him ſuch ſtrong Conſolation, during his Illneſs and Decay. The Concern and Tears of his Friends there, and even their Servants, upon this Event, manifeſted their Senſe of his Worth and of the Greatneſs of the public Loſs.——It was a Circumſtance, which afforded much Satisfaction to Mrs. *Doddridge* and her *Liſbon*-friends, that he was not moleſted in theſe laſt Scenes, as they feared a Perſon of his Profeſſion and Character would have been, by any officious and bigotted Prieſts of the *Church of Rome*; who, it is well known, are fond of intruding on ſuch Occaſions, and have been the Means of adding to the Diſtreſs of many *proteſtant* Families in *Liſbon*,

Liſbon, and its Environs, during the Sickneſs, and at the Death, of their Relations.——When his *Body* was opened, as by his own Deſire it was, his Lungs were found in ſo ulcerated a State, that it appeared wonderful to the *Phyſician*, that both ſpeaking and breathing were not more difficult and painful to him, and that he ſuffered ſo little acute Pain to the laſt. In both Reſpects his Friends obſerved and acknowledged the Loving-kindneſs of GOD to him and them. He had often expreſſed his Deſire of being buried in his Meeting-place at *Northampton*, with his Children and ſo many of his People and Friends; but during his Illneſs he ſpoke of it as a Matter quite indifferent to him, and deſired to be buried, whereever he ſhould die; as he would not increaſe the Diſtreſs of his afflicted Conſort. As it was found upon Enquiry, that removing the Body to *England* would have been attended with a very great Expence, it was judged moſt prudent to decline it. Accordingly his Remains were interred in the *burying Ground* belonging to the *Britiſh Factory* at *Liſbon*, with as much Decency and Reſpect, as Circumſtances and the Place would admit. Moſt of the Gentlemen of the *Factory* attended his *Funeral*, and did him Honour at his Death. On the following *Lord's Day*, Mr. *Williamſon*, their *Chaplain*, preached a *Funeral-ſermon* for him, from 1 *Timothy* iv. 8. *Godlineſs is profitable unto all Things, having Promiſe of the Life that now is, and of that which is to come.* He gave him a high and honourable Character, founded on what he had heard from many, of his Worth, and ſeen of it, during the Opportunities he had had of converſing with him.——A handſome Monument was erected

to his Memory in his Meeting-place at *Northampton*, at the Expence of the *Congregation* (who alſo made a generous Preſent to his *Widow* after her Return) and the following *Epitaph* was inſcribed upon it, drawn up by his much-eſteemed Friend *Gilbert Weſt*, Eſq; and L. L. D.

To the Memory of

PHILIP DODDRIDGE, *D.D.*

Twenty-one Years Paſtor of this Church,
Director of a flouriſhing Academy,
And Author of many excellent Writings;
By which
His pious, benevolent, and indefatigable Zeal
To make Men wiſe, good and happy
Will far better be made known,
And perpetuated much longer,
Than by this obſcure and periſhable Marble;
The humble Monument, not of his Praiſe,
But of their Eſteem, Affection and Regret,
Who knew him, lov'd him and lament him;
And who are deſirous of recording,
In this Inſcription,
Their friendly but faithful Teſtimony
To the many amiable and chriſtian Virtues,
That adorned his more private Character;
By which, tho' dead, he yet ſpeaketh,
And, ſtill preſent in Remembrance,
Forcibly, tho' ſilently, admoniſheth
His once beloved and ever-grateful Flock.
He was born *June* 26, 1702,
And died *October* 26, 1751,
Aged 50.

Tho'

Tho' Mrs. *Doddridge* returned without a Friend and in theſe deſtitute and melancholy Circumſtances, yet ſhe preſerved the Fortitude and Serenity of her Mind; and was, thro' the *Voyage* and upon her Return to her Family, ſtrengthened and ſupported beyond what could have been expected. Her Friends could not but ſee and adore, that kind Providence, which ſuſtained her amidſt the exceſſive Fatigue, Anxiety and Diſtreſs, which theſe Scenes, eſpecially the laſt, occaſioned. She yet lives, to bear Witneſs to the Power, Faithfulneſs and Goodneſs of GOD in carrying her thro' them all, and hearing the many Prayers of her beloved Companion and his many Friends for her.——It was an Addition to her Loſs of *him*, tho' almoſt ſunk in the *Greatneſs* of that, that, by his dying abroad, ſhe loſt a conſiderable *Annuity*, which he had provided for her in Caſe of *Widowhood*; and to which ſhe would otherwiſe have been entitled. It was happy that he never knew this would be the Conſequence, or it would have increaſed his Embarraſment. Upon her Return, a *Subſcription* was opened for her, chiefly in *London*, and in a great Meaſure conducted by that *generous Friend*, mentioned above as managing the *Doctor*'s temporal Concerns, and who hath ſince diſtinguiſhed himſelf by all the Offices of the wiſeſt and moſt affectionate Friendſhip for his Family. This *Subſcription* met with all deſirable Encouragement, and the whole amounted to a Sum, which more than indemnified her for the Loſs of her *Annuity*. Beſides this, ſhe received ſeveral other handſome Preſents, ſent as Subſcriptions to the *Family-expoſitor*, from Perſons of Rank, both among the Clergy and Laity of the

Eſtabliſhment. The generous and obliging Manner, in which this whole Affair was managed, the great Honour which it reflected on the *Doctor*'s Memory, as well as ſo ſignal an Interpoſition of Providence for the better Support of his Family, could not fail of giving her the moſt ſenſible Pleaſure and Comfort under her Affliction; and it is never recollected by her, but with Sentiments of the warmeſt Gratitude. ——Nor can I ſatisfy myſelf to conceal the Kindneſs of his *Brethren* in the Neighbourhood of *Northampton*, and thoſe of his *Pupils*, who had entered upon the Miniſtry, who ſupplied his Congregation, during his Abſence and for half a Year after his Death, that the *Salary* might be continued to his Family for that Time.

His Pupils remained together, till the next Vacation, when the *Academy* was removed to *Daventry*, near *Northampton*; where it ſtill continues, in a very flouriſhing State, under the Care of the Reverend Mr. *Caleb Aſhworth*, whom the *Doctor* had, in his *Will*, expreſsly recommended as a proper Perſon to ſucceed him in the Care of it, and (as he there expreſſed it) 'perpetuate thoſe Schemes which I had 'formed for the public Service, the Succeſs of 'which is far dearer to me than my Life.' His worthy Succeſſor hath been inſtrumental in training-up many young Miniſters, who have done Honour to their *Tutor*, and proved very acceptable and uſeful to the Congregations, over which they have been called to preſide.

Soon after the Doctor's Death, a *Poem* to his Memory was publiſhed by one of his *Pupils*, which met with good Acceptance in the World. I have his Con-

Conſent to republiſh it at the cloſe of this Work, and I hope it will be eſteemed an agreeable Part of it.

Dr. *Doddridge* was rather above the middle Stature, extremely thin and ſlender; and there appeared a remarkable Sprightlineſs and Vivacity in his Countenance and Manner, when engaged in Converſation, as well as in the Pulpit, which commanded a general Attention.——He left *four Children*; a *Son*, who is an Attorney at Law, and three *Daughters*; the eldeſt married to Mr. *Humphreys*, an Attorney in *Tewkſbury*, *Glouceſterſhire*; the others ſingle. And may they inherit all their Father's Virtues, and the many Bleſſings which he beſought for them!

Thus have I endeavoured, in the beſt Manner I was able, to give the Public an Account of thoſe Circumſtances in Dr. *Doddridge*'s Life, Temper and Character, which appeared to me moſt important and inſtructive. I have, in the Preface to this Work, anticipated ſome Things, which might properly have been added as the Concluſion of the whole. I ſhall therefore content myſelf with expreſſing my chearful Hope, that my Readers are deeply ſenſible how excellent and honourable ſuch a Life, as the *Doctor* led, muſt be in itſelf; and what conſtant Satisfaction and Pleaſure he muſt have enjoyed, from ſuch a Courſe of uniform, active Services for the Honour of his Lord and the Intereſt of Religion, and from the Succeſs which attended them; eſpecially from the Proſpect of that glorious Reward, which was laid-up for him in Heaven: And I hope they will be excited and animated, by this Conviction, to emulate his Excellencies and follow his Steps, as far as their reſpective Abilities, Stations and Circumſtances in Life will admit

admit. I moſt heartily wiſh them this Felicity: And I doubt not, but if they already poſſeſs it or are aſpiring to it, they will join with me in intreating *the Lord of the Harveſt* to ſend forth more ſuch faithful *Labourers into his Harveſt*, and to pour out more of the ſame Spirit on thoſe who are already employed in it. It comforteth me, upon a Review of this Work, that I have, thro' the whole of it, ſincerely conſulted the Glory of GOD, the Advancement of real Religion, and the beſt Intereſts of my Fellow-chriſtians, eſpecially my Brethren in the Miniſtry; and that 'it is the Happineſs of great Wiſdom 'and Goodneſs (I had almoſt ſaid, it is a Part of 'its Reward) to be entertained and edified by the 'Writings of thoſe, who are much its Inferiors, and 'moſt readily to exerciſe an Indulgence, which it-'ſelf leaſt needs.'

THE END.

A

P O E M

To the Memory of the late Reverend

P. DODDRIDGE, *D. D.*

LONG have the Muſes ſeen their ſacred Lays
Debas'd, and mourn'd their proſtituted Praiſe.
While ſervile Bards profane their heav'nly Flame
To give Ambition's Fools and Madmen Fame;
While round the Tyrant's Brows, in Gore embru'd,
Their weeping Laurels bluſh with Orphan's Blood;
Neglected Virtue's humble Hero dies,
The Friend of Man, the Fav'rite of the Skies,
With not a Bard the fatal Blow to mourn,
And not a Bay to ſhade his hallow'd Urn.
O would their raptur'd Sons exalt their Art,
To touch, in *Virtue*'s Cauſe, the gen'rous Heart,
And pay to *Worth* their tributary Praiſe,
DODDRIDGE, thy Name ſhould grace their nobleſt Lays!
For thee would warble ev'ry Verſe divine,
And ev'ry Voice, and ev'ry Lyre, be *thine*.

When Comets ſhoot their wild eccentric Fire,
We dread their Progreſs, and with Pain admire;
When Lightnings flaſh along the livid Sky,
Trembling we gaze, and, while they ſhine, we die;
Ev'n ſuch are *Heroes*, by juſt Heav'n deſign'd
To ſcourge the guilty Madneſs of Mankind.
Virtues like thine, ſerene as vernal Day,
Pour on the World a mild and healing Ray;
They charm, with modeſt Majeſty, the Sight,
Chear the ſad Soul of Care, and beam around Delight.

O Ever-

O Ever-honour'd, Ever-dear, *Adieu!*
How many tender Names are loſt in you!
Friend! Father! Tutor! in whoſe ample Mind
All the ten thouſand Streams of Science join'd.
If ardent Prayers, if flowing Sorrows ſhed
In all the Bitterneſs of Soul, could plead,
Our Pray'rs, Bleſt DODDRIDGE, had revers'd thy Doom,
And Tears of Thouſands wept thee from the Tomb.
How mute the Muſic of that charming Tongue,
On which ſo oft our rapt Attention hung!
Where's now the vivid Wit, the pleaſing Art,
The Force of Reaſon, and the friendly Heart,
Whoſe temper'd Pow'rs inform'd the ſocial Feaſt,
And gave the Mind a more refin'd Repaſt?
Who to the Temple of eternal Truth
Shall guide with ſkilful Care our wand'ring Youth;
O'er darken'd Science ſhed unclouded Day,
And ſtrew with flow'ry Sweets her thorny Way?
Quench'd is our *Prophet's* Fire;——thoſe Lips no more
Religion's pure and ſacred Treaſures pour,
To holy Raptures wake the languid Frame,
And thro' the Breaſt diffuſe celeſtial Flame.
No more o'er guilty Minds he ſhakes the Rod,
Arm'd with the Terrors of his awful GOD;
While chill'd with Horror ſtarts the conſcious Soul,
And hears appall'd th' avenging Thunders roll,
Sees viſionary Lightnings round her glow,
And trembles o'er the Gulf, that burns below.

Angels that from their ſphery Thrones deſcend
To guide the meek, the friendleſs to befriend,
To warm with holy Flames the pious Breaſt,
And lull the Cares of Innocence to Reſt,
Oft ſaw thee emulate their gen'rous Part,
To turn to Piety the wand'ring Heart;
Unwearied, ſtedfaſt, bold, in Virtue's Cauſe,
And by Example beſt enforce her Laws;
Ardent to ſuccour Want, conſole Diſtreſs;
Thy Wiſh, thy Labour, thy Delight to bleſs;

And from their Stations look'd with Pleaſure down
On Worth, allied ſo nearly to their own.

Her Bays each *Science* ſcatters on thy Bier;
Each *ſocial* Virtue drops the friendly Tear;
Beneath a mould'ring Temple's awful Shade,
Among the ſolemn nodding Ruins laid,
Religion weeps; her Boſom ſwell'd with Care
Heaves the ſad Sigh, half yielding to Deſpair:
But chearful *Faith* ſuſtains her drooping Head,
And whiſpers Comfort to the fainting Maid.
But ah! what Pow'r of Language can expreſs
Thy widow'd *Conſort*'s Woe? What keen Diſtreſs
Tore all her Heart-ſtrings, when thy trembling Sight
Snatch'd a fond, Farewell-glance, and clos'd in Night?
When the felt Pulſe, that at her Touch before
Beat with a fuller Tide, now throbb'd no more?
In *foreign* Lands abandon'd, and alone,
She heard a darling Huſband's parting Groan;
No *Children* there receiv'd his laſt Command,
Wept round the Couch and kiſs'd his dying Hand;
No ſad *Domeſtic* bore the ſable Bier;
No mournful *Pupil* pour'd the tender Tear;
No ſoothing *Friend* to miniſter Relief,
And by dividing mitigate her Grief:
She ſolitary brooded o'er her Care,
Her only Refuge plac'd in *Heav'n* and *Prayer*.
And when her native Country to regain,
She meaſur'd back the wide-extended Main,
As the fleet Veſſel flew before the Wind,
How many a melting Look ſhe turn'd behind!
How, till in undiſtinguiſh'd Vapour loſt,
Caught each faint Glimpſe of the receding Coaſt,
Where now, for ever from her Eyes remov'd,
Lie the bleſt Relicks of the Man ſhe lov'd!
That dear ſad Sight ſhe never more muſt view,
Her longing Eyes have look'd their laſt *Adieu*:
That dear ſad Sight ſhe wiſhes now in vain,
While Ocean rolls unnumber'd Waves between.

Ye

Yet curb the fond Exceſſes of thy Grief,
And in *Religion* ſeek a ſure Relief.
Heav'n, gracious ſtill, our real Bliſs befriends,
Is kind alike in what he takes, or lends;
To *Him* indulgent, ſnatch'd the Saint on high,
Approv'd mature for Glory and the Sky;
To *Thee* indulgent, gave to taſte of Woe,
And copious bid the Streams of Sorrow flow,
To make the gen'rous Seeds of Virtue ſhoot,
And feed and ripen her immortal Fruit.
Thus ruſhing down the Skies, the kindly Rains
Give Beauty to the Groves and Plenty to the Plains.

Death, not to him a Meſſenger of Woe,
Shook his grim Horrors from his gloomy Brow;
And thro' his mournful Vales and Caves of Night
Attendant *Faith* diffus'd a heav'nly Light;
She bid in Viſion to his raviſh'd Eyes
A thouſand ſhining Scenes of Glory riſe;
The flaming Guards, refulgent from afar;
The fiery Courſers, and the golden Car.
Think, that you ſee the radiant *Prophet* ſoar
To thoſe bleſt Regions, where he ſighs no more;
Where led in Triumph to the Star-crown'd Throne,
Religion ſmiling hails her fav'rite Son;
Bids the victorious Garland grace his Brows,
While Heav'n re-ecchos round the loud Applauſe.
Then ſtop the Tear, nor ſorrow for the Bleſt,
But with his fair Example fire thy Breaſt:
His Worth ſtill lives; that living Worth regard,
And with like Virtue ſeek the ſame Reward.

Thrice happy *Spirit!* while you praiſe above
A ſmiling GOD, and ſing a Saviour's Love,
Before the Throne with bending Cherubs ſtand,
Or burn a Seraph 'midſt the flame-rob'd Band;
Or the great Parent tracing thro' the Sky
From World to World, from Sphere to Sphere you fly,

And

And with exalted Thoughts and Pow'rs refin'd;
Swell the wide Circuit of th' expanding Mind;
O, if ſtill conſcious of our Bliſs or Woe,
You look with kind Regard on ought below,
Be thou *my* Genius! Thy propitious Aid
Spread, Guardian-Angel, round my favour'd Head.
May the great Purpoſe, may the Glow divine,
That warm'd *thy* Boſom, now inſpirit *mine!*
To imitate my GOD, to bleſs Mankind
The ſweet and ſov'reign Paſſion of my Mind!
Be ſuch thy Praiſe! Be ſuch my glorious Aim!
Till my Soul, kindled at ſo fair a Flame,
And wing'd for Bliſs and Heav'n, like thine ſhall riſe
To join her Kindred-Angels in the Skies.

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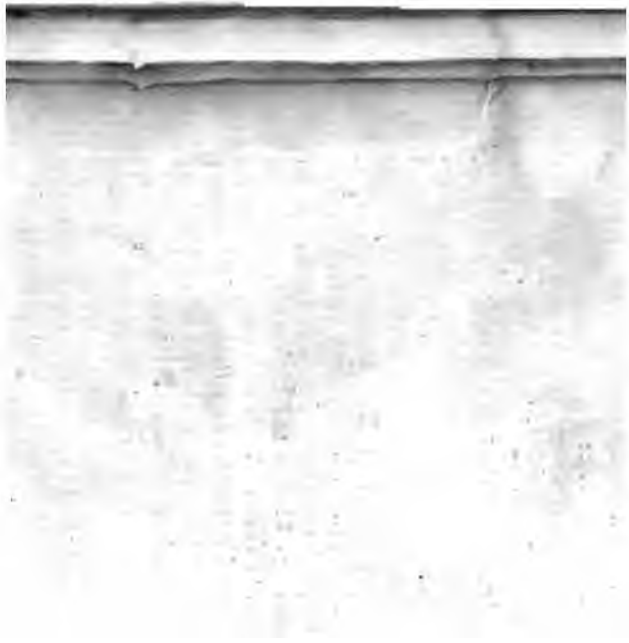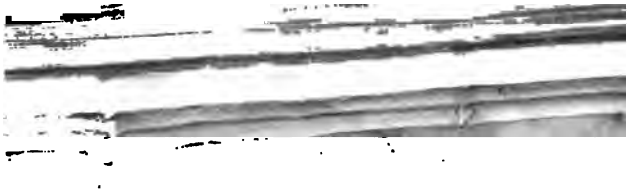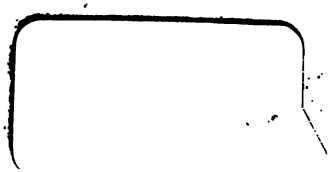
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